

דֹר דֹרָשִׁים :

THE
GENERATION
OF
SEEKERS:
OR

The right manner of the Saints Ad-
dresses to the Throne of Grace:

IN TWO

TREATISES.

The First being a sober Vindication
of the Spirit of Prayer, with the Resolu-
tion of diverse Practical Cases relating thereunto.

The Second, a plain Exposition of the Lord's
Prayer, with Notes, and Application, mainly
intended as a Directory to those who desire to
attain the Gift of Prayer.

Ephes. 6. 18.

Διὰ πάσης προσυχῆς καὶ δέησεως προσευχόμενοι
ἐν παντί καιρῷ, ἐν πνεύματι, καὶ εἰς αὐτὸ τὸ
ἀγρυπνῶντες, ἐν πάσῃ προσηκούνσει καὶ δέήσει
πρὸς πάντων ἁγίων.

Tertull: (Citante Dieterico) *A tali spiritu proficisci debet
oratio, qualis Spiritus est ille ad quem mittitur.*

August. *Si vñ c. m. fructu orare, oportet te prius esse
templum Spiritus Sancti.*

London, Printed in the Year 1671.

The Fifth being a Robert Vintonian
of the Spirit of Prayer -
and the first and only one of his kind.
The second being a John F. Vintonian
of the Spirit of Prayer -
and the first and only one of his kind.

[Faint handwritten notes at the bottom of the page, possibly bleed-through from the reverse side.]

1871.

THE
EPISTLE
TO THE
READER.

Christian and Courteous Reader,



What some have said of
Laws, That if to all those
wholsome Constitutions
which our pious and pru-
dent Legislators have en-
acted, there were added but one more,
viz. To enforce the execution of the rest;
The nation would be both happy in it self,
and a Mirrour (and Terrour also) to
all about it: The like may be said of holy
and Practical Books (wherewith this Age
abounds even to a surfet) that could
such a Book be written as might effectually
stir up Christians to a right use and im-
provement of the Labours of God's faith-

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fulservants already extant, there would be (I will not say none, but I may say) less necessity of writing more in that kind. For indeed, as to the substance of Christian duties, I may allusively take up that of Solomon, The thing which hath been is that which shall be, and that which hath been done is that which shall be done, and there is no new thing under the Sun. Treatise upon Treatise, line upon line, precept upon precept, are extant, whereby Christians might be both instructed in and excited to the Duties of Religion: and I think no duty of Religion more frequently treated of, than that which is the subject of these poor labours.

Ecc. 1:9.

Isa. 28.13.

But as once it was the answer of a Minister to one of his Hearers, blaming him for too often declaiming against the sin of Drunkenness, that he resolved never to leave preaching against it, till the People had left off the practise of it; so methinks it may be a sufficient Apology for any labours of this nature, that till the duty be more generally and carefully practised, there is a necessity of reiterated calls to it, and as it is said by one, Nunquam nimis dicitur,

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itur, quod nunquam satis discitur,
That duty (if it be indeed a duty of
weight and importance as this is) is
never too much pressed by the Minister,
which is never enough practised by the
Hearer.

But alas! 'Tis matter of sad con-
sideration, that, while both from the
Pulpit and Press, Christians have such
loud and repeated calls to their re-
spective duties, so few beleieve the re-
port, so that with reference to the ge-
nerality of our hearers we may take up
that of the Prophet, To whom shall I Jer. 6. 10.
speak and give warning that they
may hear? Sad it is, that God's pain-
ful labourers have so just cause (as to
most people) to renew the old complaint,
I have laboured in vain, I have spent
my strength for nought and in vain Isa. 49. 4.

— And this, not only as to their
Oral labours in the Pulpit (whither for
most part, they bring their Sermons,
as people do their dead to Church, to
bury them there); But also their elab-
orate writings, and elucubrations,
whereby many of God's faithful servants
though they are dead yet speak.

This I say again, is a sore evil, and
should

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Should be for a Lamentation, that so little right use is made of that store of spiritual provision, which God's Josephs have laid in for a time of scarcity; and the greater sin, because so little layd to heart, so rarely lamented.

I have sometimes observed it to be (and I hope in sincerity) the acknowledgment of some Christians, that they have heard unprofitably: but 'tis rare to meet with him that will seriously bewail his neglect of, or unprofitableness in reading, either the Word of God, or the works and labours of his servants, written for their edification; as if these last were not among those Talents, which ought to be improved, and must certainly be accounted for.

Give me leave therefore, Reader, first to propose something in general for thy more profitable improvement of these precious mercies which God puts into thy hands, I mean the pious and practical Books, which this age hath brought forth in such plenty: and then a word or two in particular touching these two Mites which I now cast into the common treasury.

As to the former, I hope it may be a
word

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word in seasons : Some are naturally dead, and shall never speak word more to thee for thy edification, yet their labours are in thy hand; by these they have endeavoured, (with Peter) that thou mightst be able after their decease, to have those things alwayes in remembrance, to which, while living, they did stir thee up, by putting thee in remembrance : Others are legally dead, and may not speak, as formerly, from the Pulpit; Yet their hands are not so tyed up, but that they may write and (by the indulgence of Authority) make publick such things, as rightly improved may promote thy spiritual welfare and eternal happiness.

To lose the benefit of these advantages, cannot but be an unspeakable loss, and therefore to direct thee any way for thy more profitable use thereof, cannot but be acceptable to every soul that's under a sense of his own necessity, of the present scarcity of quickning means in many places, and of the strict account one day to be rendred of every Talent we have received, and amongst others the pious labours of God's faithful servants.

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To detain thee therefore no longer,
let me lay before thee these few things.

I. Perswade thy self that all these
good Books and pious Treatises which
of late, and even since our departure
from Rome, have come forth into the
World, are the effects of Gods gracious
Providence: Is he that hath gifted;
and raised up Instruments to that pur-
pose, he hath put it into their heart,
he hath guided (as it were) their
hand, though not in that extraordi-
nary manner as he did the Prophets
and Apostles, who were moved, and
infalibly guided by the Holy Ghost;
yet in the same way, wherein he hath
promised to be with his Ministers to the
end of the World. Solomon tells thee
that O making many Books there is
no end, and much study is a wear-
iness to the flesh, yet God hath made
his servants both able and willing to
undergo that labour for thy sake, and
with indefatigable pains (even to the
impairing of their own health and
strength) to write Commentaries, Ex-
positions, Sermons, Martyrologies,
and other like pious labours, for thy
advantage: Look upon this, I say,

2 Pet. 1.

20. 21.

Matth. 18.

ult.

Eccl. 12. 12

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as from the Providence of God for his Churches edification, and as one may whereby such promises as those are fulfilled; — Many shall run to and fro, and knowledge shall be increased. — The earth shall be full of the knowledge of the Lord as the waters cover the sea. — They shall all know me from the least of them, unto the greatest of them.

Dan. 12. 4.

Isa. 11. 9.

Jer. 31. 34.

— This consideration will be a spur to improvement, when they are lookt upon us a price put into thy hand by God; it will make thee more conscientious in the use of them.

2. In this great variety of usefull helps, labour to single out such as may be most helpful to thee. To this purpose, if thou hast not opportunity or ability to do it thy self, consult such as can direct and inform thee. There's as much skill and care to be used in the choyce of Books as Meats; some may best suit one, some another. Three things especially should be considered to this purpose. 1. Thy Capacity, whether thou standst in need of milk, or art able to digest stronger meat; whether the more polite, sublime and spiritual discourses

Heb. 5. 12.

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courses of some, or the plain, familiar writings of others, be fitter for thee. 2. Thy Condition as to spirituals, here is great variety: some are dead and need quickning; others weak and need confirming; others doubtful and need resolving; &c. 'Tis good to look into thy state, and be conversant in such things as may best conduce to thy edification. 3. Consider also thy leisure and opportunity (I may add also thy ability) All have not the like time to spare for this exercise; their employments in the world take them up so, that they cannot give themselves to reading, as those may whose callings are more ingenuous; or whose Condition in the world sets them above the necessity of toyling and labouring for the meat that perisheth: These later may employ their leisure in larger Treatises; but the former must content themselves with those more succinct Epitomes of Christian duty.

3. But to come nearer what I intend; Whenever thou fallest upon this duty or exercise, propose to thy self a right end, and labour that thy reading may conduce therunto. Want of this,

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I fear, makes many a great Student so unprofitable to himself and others. Alas! How many propose no better ends to themselves then to satisfy their curiosity, to furnish themselves with notions or matter of discourse, or to drive away time (as they speak) when they know not how to imploy themselves otherwise? I fear some do but only fill up the vacancies of the Sabbath with reading, because they have then (as some foolishly call it) an idle time, and know not how to spend it, being ashamed or afraid to go to their sports or worldly imployments: It hath sometimes grieved me to see a Bible or good Book in the hands of some upon a Lord's day to so little purpose. Well, if you would profit by reading, propose right ends, and these either

1. General such as agree to all good Books, namely your own edification, and the benefit of others. When you open your Bibles, or other practical Books, think thus; I have now a price in my hand; this exercise may, through the blessing of God, conduce to my eternal good: hereby my knowledge of God, of Christ, of my self, of my

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my duty, &c. may be augmented; my graces improved my Corruptions mortified; and for these ends I will endeavour to improve it. Were our eye fixt on such ends, our reading would be abundantly more advantageous.

2. Besides you may propose to your self a more special end, namely that which the Book, or Subject ye read are directed to: as in reading a Treatise of Prayer, your end should be to inform your judgement in the nature of that duty, to quicken your self to the Practise of it &c. Make that your end in reading, which is the Author's in writing, and take notice how every Doctrine, Precept, Motive, or Instruction conduceth therunto. This will both make the things you read better understood, and easlyer remembred; and hereby also more advantage will accrue to you, as to the practise of those particular duties.

4. Next see that you read in a right manner, and that in these particulars.

1. Read attentively and considerately: See that your mind and understanding go along with you. Understandest thou what thou readeest,

Act. 8. 20.

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is a necessary Question; and this cannot be without attention. What the Apostle saith in reference to the understanding of others, I had rather speak five words with my understanding, 1 Cor. 14. 19. that by my voice I might teach others also, then ten thousand words in an unknown tongue; I may allude to in this case. A little read with deliberation, and understandingly, is better then whole volumes posted over without taking heed to the scope and meaning. 1 Cor. 1 Therefore labour to keep your mind, as well as your eye, at work in this exercise: 'Twas Plato (if I mistake not) that required in his Schollars (Mathematicum ingenium) a Mathematical disposition, that is, To have their minds attentive and considerate; 1 Cor. 1 without this you do but pour water into a Sieve: There's much variety of men's dispositions in this respect; Some very quick to apprehend, their understandings like water, easily yielding to any impression, but very fluid and unapt to retain; Others bardlyer imrress, but more happily retentive of what is oncetaken in; both sorts have need to be attentive, the latter that they may get, some.

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something to lay up; the former, that
 they may lay up and keep what they get.
 Cursory glances, are but looking one's
 face in a glass, and then going away
 and forgetting what manner of men we
 are.

2. Read judiciously and with discre-
 tion: Weigh things in the Ballance.
 The Apostle often calls upon those to
 whom he writes to use their own Judge-
 ments. I speak as to wise men,
 Judge ye what I say. And again
 Judge in your selves. Is it comely—

Though in reading or hearing the word
 of God, and the works of men there's
 a difference: We may read men's writ-
 ings as judges thereof, but we must
 read the word of God, as being our
 Judge; yet even in reading the Scrip-
 tures, there is discretion and judge-
 ment to be used, not whereby we judge
 what's true or false, but what's our
 duty, and under what circumstances
 &c. But in reading men's writings,
 even the best, there's great need of
 weighing things, especially as to the
 application of them to our selves; lest
 that which is intended for Physick to
 some, become Poyson to others, by mis-
 appli-

Alios ut
 judex,
 Scriptura
 ut judicet.

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application: But that which I mainly intend here, is the same which is so highly commended in the Bereans; that they received the word with all readiness of mind and (yet with Caution, for they) searched the Scriptures ^{12.} daily whether those things were so, the happy effect whereof is noted in the next words, Therefore many of them beleeved. — This is that which I would especially commend to you, in the reading (as well as hearing) man's discourses; Take them to the Touch-stone, weigh them in the sanctuary-balance, To the Law and to the Testimony. — Pass not over the Material Scripture-quotations, but turn to them in your Bibles, see how they enforce the duty, confirm the Truth, forbid the sin, &c. that is insisted on; By this means you shall not only grow into more acquaintance with the word of God, but see with your own eyes, and drink (not out of the Cistern but) out of the pure fountain; and arrive at a fuller evidence of things: it will be with you, as with the Samaritans, who beleeved on Christ for the woman's saying, but when themselves had seen and

And
Ag. 17. 11.

Isa. 8. 20.

Dulcis ex
ipso fonte
bibuntur
aqua.

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John 4. 29.
42. and heard him; they came up to a fuller assurance: Now, say they, we beleeve, not because of thy saying; for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world: This is that which I would especially commend to you.

3. Read orderly and Methodically: take things before you: The beauty of Truths lies in their connexion: here and there a snatch will edify little: you may get some notions, but you lose the main end of the work: Method is deservedly called the Mother of Memory: It may be, some Pieces of a work may seem less usefull, but they add light to the rest: The opening and explaining of a Text, drawing out the sense from the Original fountains, giving the severall glosses and opinions of men, and comparing them together, that we find out the Truth, may seem less edifying, yet is as necessary as laying a good foundation, in order to a firm building: The understanding is to be informed, and convinced, as well as the affections to be moved, and the heart perswaded. Therefore see how

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how the foundation is layd, how Truths are deduced, how opened and confirmed: I may fitly compare a practical Eock (especially Sermons) to a feast: the first course may not so please the appetite; but commonly consists of more nourishing and solid meats, the last dishes may relish more upon the Palate, they may more quicken the affections, but if you feed upon them alone, you shall not receive such solid nourishment by them.

4. As your occasions permit, read constantly: I know worldly entanglements are a great impediment to this exercise, but let Christians redeem what time they can for it: Make it not only a Sabbath's work; but, as much as can be, an every Day's business: a Page or two may be a refreshment in your employments.

Long intermissions wear off what you have gotten (Nulla dies sine Lineâ) no day without a Line or two: I will conclude this with the application of a Rule to this purpose which I have somewhere met with about eating.

To the Reader.

Comenii
Schola
Ludu.

Sæpe, parum, lentè, nunquam fa-
tis; aurea lex est.

Eat oft, but sparingly, and slowly
feed,
Ne're cloy thy self: a golden Rule in-
deed.

This observ'd in reading would make
it more profitable. Frequency would
beget an attentive mind, and cause a
retentive memory, especially if you
do not tire the mind, nor overwhelm
the memory with too much at once, and
neither go on faster, nor proceed fur-
ther, than both mind and memory may
keep pace with you. This for the man-
ner of Reading.

5. In the next place labour to rivett
and fasten things upon your selves; do
as the Apostle exhorts in reference to
Heb. 2. 1. hearing; Give the more earnest heed
to the things which you have heard
lest at any time you should let
them slip, lest they should leak out
(as out of a crackt Vessel, so the word
imports) or runne abroad as ink up-
on naughty Paper. 'Tis grand folly
to

I O the Reader.

to take some pain's to get, what we quickly forget. Some have made Learning to be nothing else but remembrance: I am sure, without remembrance we are but like those silly Women, ever ^{2 Tim. 3. 6, 7.} learning, and never coming to the knowledg of the Truth. Memory is the repository of what the understanding takes in. Now that things read may stick faster, I commend two things especially.

1. Recollection and After-meditation: summe up what you have read, especially the substance and matter of it, nor once but often: food needs a manifold concoction, before it be turned into our substance; It must be chewed with the Teeth in order to concoction, then carried down into the Stomack where it receives a change (as it were) being turned into that which the Physician calls Chyle; the purest of this ^{χυλός} by winding passages (which the God of Nature hath appointed for that end) is carried to the Liver, and there again being separated from the grosser parts, the purest becomes blood; which ^{αἷμα} being thence sent by veins into each member of the body is at last assimilated; ^{ὁμοιωτός}

a 2 and

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Add here,
that it
would be
very pro-
fitable to
write
down the
most ma-
terial
things, and
often to
peruse it,
if thou
canst write,
and hast
leisure for
it.

and turned into our very substance :
you see how much comes betwixt eating,
and receiving nourishment. If Sto-
mack, Liver, or any other part fails
in its office, the food, we take in,
nourishes not, yea often turnes into
diseases ; so it is with the food of our
souls, it must be digested, concocted,
we must ruminate upon it, and (with
the clean beast) often chew the cud, if
we would be nourisht thereby. Well
then, lay not aside the thoughts of what
you read, with the Book ; but either
immediately, or upon the next oppor-
tunity, recall what you can, and
(which is the advantage of reading
above hearing) review the substance
of what is gone out of your mind. This
will be found a very thriving way.

2. But add practise and exercise
to all this : things are never your own,
till they be put in practise. Philoso-
phers have made nature the layer of
the foundation, Doctrine or Instru-
ction, the Builder ; but exercise the
Perfector, that lays the Topstone, of
any good habit, Art, or Science : This
is the end of knowledge, and without
it you know not in Gods account what
you

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you do know : He judged the cause of the poor and needy, then it was well with him : Was not this to know me, ſith the Lord ? *This is indeed to know: without this, you read but to your own greater condemnation; you do but put a cheat and fallacy upon your own ſouls.*

Jer. 22. 16.

Jam. 1. 22.

παραλογίζομαι
εσθλῶς

Therefore when you ſet upon the reading any practical Book, look upon it as a Tutor to teach you ſomething of your Duty as Chriſtians; take out thoſe leſſons that are proper for you, and ſet about the Practice of them.

6. I ſhall adde but one thing more, but that without which the reſt will be fruitleſs and ineffectual, namely, before and after this exerciſe liſt up your hearts to God in prayer, He it is that muſt teach you to profit, he gives underſtanding, ſtrengthens memory, quickens affections, and makes the labours of his ſervants profitable: begge the concurrence of his holy Spirit before you enter upon the duty, and turn the matter of what you read into Prayer. When you underſtand your duty, go to him for ſtrength to perform it. When you meet with ſomething that is convincing,

Iſa. 48. 17.

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quickning, comforting, intreat the Lord to set it home and keep it upon your hearts.

Thus I have, in some weak measure, proposed what seems most conducing to the profitable reading of both of the Scriptures, and other labours of God's servants, which I hope may be acceptable, because a word in season.

Concerning this two fold Treatise, I shall not say much: The dignity of the subject, I confess, required an abler and more experienced workman; yet I shall freely acknowledg that the matter and substance in some of the Cases, is borrowed; and because, as he said (*Ingenuum est agnoscere per quos profeceris* 'Tis ingenuous to acknowledge by whom we profit) much of the first Case will be found in these two Treatises which (without my commendation) will praise their Authours in the Gate. viz [Hollingworth's, Holy Ghost on the Bench, other Spirits at the Bar] of which I may truly say, it hath (*multum in parvo*) much matter in few words, and having this opportunity, I shall not conceal the *Encomium* which a Reverend Brother, known

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known to me, gave of it with allusion
to the Author's name, in this Distich,

Of all the Books which lately have come
forth,
There's none that hath more worth then
ALL IN WORTH.

The other to whom I acknowledge my
self a debtour is, Reverend Manton on
Jude verse 20. who hath succinctly
handled the Case: upon the Foundation
which these two Worthies have laid, I
have added something of my own su-
perstructure. I would not rob them of
what is their due and as 'tis said, Fa-
cile est inventis addere. I should
but needlessly trouble you with the re-
hearsal of others, whom I have for
the most part quoted in the Margin,
which yet is not so stored as to beget in
the Reader the least suspicion of my ar-
rogating the praise of one extraordina-
rily conversant in Authors, the ju-
dicious, and Book-acquainted Peruser
will easily discern,

—Quàm sit mihi curta supellex.

Yet upon such Themes it had been no
hard

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hard matter for one indifferently read, to have replenish't the Margent : But to leave these things to every one's censure : the first Treatise declares both the necessity and advantage of having the Spirit's help in prayer, especially in a Day of affliction ; In stead of the particular Doctrines which the text would have naturally afforded, I thought fit to banale the substance of it under one Doctrine, and that, in the Resolution of several important Cases relating to it, which you may see in the Table prefixed, which when you look upon, you will easily perceive that the matter treated of cannot but be highly useful and profitable, though the manner of handling, I confess falls far short of the Dignity of the subject :

The later Treatise is an Exposition (if you please so to call it) upon the Lord's Prayer, with some (and but some) Observations, and the brief application of them, The Method accommodated to the end of the Lord's Prayer, which is, to be our Pattern in Prayer. Yet lest any should complain, that abundance of useful Observations
are

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are omitted, which an Expositor (in the way that's now commonly used) might have gather'd from the Scope, and matter of it, I have in the End of that Treatise given you such other Observations besides those in the Treatise, as occurred in my meditations, which had they been all spoke to, though but briefly, would have swelled the work, and rendred it lesse conducing to the end I propos'd. I hope it may find acceptance with the ingenuous Reader, as being a help to improve that which (to say no more) is turned at this Day into a piece of formality, by so frequent repetition in publick (possibly six or eight times, or oftener, upon a Sabbath:) The proper use of it being as Calvin well noteth, a Directory for Prayer [*Noluit quidem præscribere Filius Dei, quibus verbis utendum sit——Sed tamen vota nostra sic dirigere frænareque voluit, ne extra metas istas oberrent: unde colligimus, non in verbis, sed in rebus ipsis datam ab eo fuisse rite precandi legem*] thus he: And therefore it is very necessary both to understand, the particular Confessions and Petitions

com-

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comprehended in it, and in what manner, with what frame we are to put them up to God, which is the Scope of my undertaking. There are many have gone before me in a way not much different; Especially Mr. Brinsley in his Watch and Rule of Life, hath furnisht you with a briefer and larger Paraphrase upon it: I have endeavoured to suggest some Scripture-expressions suitable to the matter of each Petition; in which, and the like, we may express our selves. And now, Reader, I shall commend it to thy serious perusal, beseeching the Lord so to attend this weak endeavour, and all the Labours of his faithful Ministers with his blessing, that they may administer matter of edification to thy soul, and give thee occasion to bless his name from whom cometh every good and perfect Gift: That both we that sow, and thou that reapest, may rejoyce together in a blessed eternity. Farewel.

Thy Soul's reall welwisher.

O. J.



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Prop. 1. A man may want the Spirit's Assistance either

1. When he is utterly voyd of the Spirit. p. 57.

2. When he wants the actual motions and help of it. p. 58.

2. The Assistance of the Spirit is God's gracious vouchsafement. *ibid.*

3. Prayer is a duty indispensably arising from our Relation to God, and therefore depends not upon the vouchsafement or withholding of the Spirit. *ibid.* Proved by Arguments

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2. That which is a punishment of sin, cannot be an excuse for the neglect of duty. p. 60.

3. The precepts for prayer injoyn assiduity, and the Patterns of the Saints agree thereto. p. 61.

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3. Begge the Spirit's help. p. 66.

4. Meditate. p. 67.

5. Stir up what gifts and graces we have. p. 68.

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2. God

2. God vouchsafes or withholds his Spirit, as he sees best for his people. p. 80.

3. Yet ordinarily some miscarriage in us provokes God to withdraw. p. 81.

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2. Self-sufficiency. *ibid.* 3. Corruption Cherished. p. 83. 4. Lazyness and sluggishness. *ib.* and p. 84.

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3. Make the best improvement thereof. p. 86.

1. In holy wrestling. p. 87. 2. As an Evidence to this great Truth. p. 88.

3. As an Inducement to frequency and constancy in the duty. p. 89, 90. 4. Into Thankfulness. p. 91.

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5. Be willing to follow the Conduct of the Spirit. pag. 93, 94.

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of the Spirit

1. As to that degree in which we have had it.
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2. Wholly, as to our own apprehension. p. 99.

2. The Spirit's return must be free grace
and rich grace. ibid.

To the Case. 1. Endeavour to find out
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Commonly. 1. Sins against light. 2. Custo-
marry sin, long continued in. 3. Sins more
directly against the Spirit. p. 100, — 103.

2. Humble thy self, and beg pardon.
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p. 106, — 108.

4. Desist not from duty under these with-
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5. Make much of and be very thankful
for any degree we have. ibid.

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The VII. Case. **W**Hether stated and
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may be useful and helpful, yea necessary.

In Case. 1. Of gross ignorance. 2. Inabi-
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Prop. 2.^r Yet hence it follows not, that any should satisfy themselves herewith, or that others should impose them. p. 116, 117.

Reas. 1. A prescribed form doth that, which is of the nature of prayer, less perfectly. p. 118.

2. In it, we cannot so particularly express our emergent wants or desires to God. *ibid.*

3. The Spirit is wont in Prayer to excite special affections, which a form much hinders. pag. 119.

4. In a form, Oscitancy and Sluggishness is more apt to seize upon us. *ibid.*

5. A prayer accommodated to present emergencies must needs stir up more kindly affections. p. 120, 121.

So that a conceived Prayer. 1. Leaves the soul more freedom to exert present affections. 2. affords more opportunity of putting up suitable Petitions. 3. More calls out and imployes the soul. 4. Is singularly helpful for Edeification. 5. Better discovers to a man the present frame of his heart. p. 122, 123.

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2. *Who care not for it.* p. 151, 152. *Where*

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1. To helpless-helps. 2. Distressing helps.
3. Sinful helps. Or 4. To break out into blasphemy, &c. p. 153, — 160.

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3. It's a probable evidence of a soul in a state of wrath. p. 161, 162.

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1. Supposing they want it, there is hope of it's return. *ibid.*

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$\left. \begin{array}{l} \text{Himself or others.} \\ \text{Man} \end{array} \right\}$

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Page 2. Line 3. The word "the" should be "a".
Page 3. Line 5. The word "in" should be "on".
Page 4. Line 7. The word "at" should be "to".
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Page 12. Line 23. The word "to" should be "by".
Page 13. Line 25. The word "by" should be "with".
Page 14. Line 27. The word "with" should be "for".
Page 15. Line 29. The word "for" should be "of".
Page 16. Line 31. The word "of" should be "from".
Page 17. Line 33. The word "from" should be "to".
Page 18. Line 35. The word "to" should be "in".
Page 19. Line 37. The word "in" should be "on".
Page 20. Line 39. The word "on" should be "at".
Page 21. Line 41. The word "at" should be "to".
Page 22. Line 43. The word "to" should be "by".
Page 23. Line 45. The word "by" should be "with".
Page 24. Line 47. The word "with" should be "for".
Page 25. Line 49. The word "for" should be "of".
Page 26. Line 51. The word "of" should be "from".
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Page 58. Line 115. The word "to" should be "in".
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Page 66. Line 131. The word "of" should be "from".
Page 67. Line 133. The word "from" should be "to".
Page 68. Line 135. The word "to" should be "in".
Page 69. Line 137. The word "in" should be "on".
Page 70. Line 139. The word "on" should be "at".
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Page 72. Line 143. The word "to" should be "by".
Page 73. Line 145. The word "by" should be "with".
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Page 86. Line 171. The word "of" should be "from".
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ERRATA.

P Ag. 21 in Marg. for *John*, read *Luke*; p 25 l 9 f *Rom.*
 8. l 6 r 15 p 28 l 22 r *seem*; p 52 l 17 r *ab*; p 94
 l 11 r *Testimony*; p 97 M 7 for *Vers* 23 r *John* 14 23
 p 117 l 14 f. a in, r in a; p 118 M. r *Matth.* 25 p 133 l 1
 r *Christians use only*; p 145 l 20 and M. f *Psal* 22 r 20
 p 146 M. r *Psal* 138. 3; l 25 r *that*; p 166 l 6 r *have the*
 spirit; p 167 M. r 11 *Sam.* 1 p 173 l 31 dele. of, p 176 l 26
 r *put thee besides*; p 178 l 15 r *effectual*; p 187 l 6 r *ex-*
 rolled; l 18 r *souls*; p 190 l 29 r *weak* p 192 l 30 r *beggerly*;
 + p 193 l 7 r *ly* p 197 l 6 r *their*; p 199 l 10 r *ὁμοιότητι*;
 p 220 l 10 r *is so*; p 231 l 15 r *rough*; l 29 r *be*; l. ul.
 r *must*; p 260 l 18 r *Jesreel*; p 265 l 8 r *Zeph.* p 268 l 4
 r *Abilities*; p 269 l 16 r *fall put him*; p 275 l 14 r *be*;
 ✕ p 287 l 29 r *it*; p 291 l 12 r *working*; p 312 l 26 r
 whose; p 316 l 7 r *Chuse*; p 317 l 13 r *Lev.* 10. 3.
 p 324 l 17 r *necessity*; p 339 l 6 r *this*; p 336 l 17 r
 upon him for; p 344 l 18 r *punishment*; p 351 l 28 r *sense*
 of Gods; p 366 l 22 r *ἡγαννύνα*; p 373 l 21 r *rescue*;
 p 374 l 2 r *assaulting*; p 388 M. r *largely disputing*;
 p 390 l 21 r *ION*; p 391 l 29 r *heed*.



Rom 8. 26, 27.

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought, but the Spirit it self maketh intercession for us, with groanings which cannot be uttered.

And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints, according to the Will of God.

CHAP. I.



T is noted by Jude, v. 10. as the property of wicked men, to speak evil of things they knew not. What's said of Malice, that it never speaks well; is often true of ignorance; it seldom speaks well, especially of spiritual things; which are not more above the knowledge of ignorant and carnal men, than contrary to their inclinations.

B

Amongst

Amongst the duties of Christian Religion, as there is none more excellent and spiritual, than that of prayer, rightly and spiritually performed, (being a familiar converse, and near approach to the Most High;) so, none hath met with more scoffs and derision, from the prophane and blind world. For though few that bear the name of Christian, will be so palpably Atheistical, as to deny it to be a duty; having, besides the clear and express injunctions of Scripture, the light of natural Reason attesting it; yet how many would strip the power from the form, and turn it into a meer lip-service, and fruitless babling? For what better is it, to utter words without affections and Graces? And what affections can be spiritually excited, or Graces exercised, without the helps of Gods Spirit? Yet what more ordinary amongst the prophaner sort, than to jeer at praying by the Spirit, as if it were a ridiculous fantasie; or that ordinary Christians could have no assistance of the Spirit, but they must presently run into pretended Impulses and Enthusiasmes.

To silence (if possible) these blasphemers; and however, to evince the Truth and reality of the thing; to encourage the Godly to hold on their course; to shew them where the strength and prevalency of this duty lyes, how great their Priviledge is in this respect; is the design of this undertaking. The Scripture I have chosen, is full and pregnant, and will, I hope, with its light and

and power, bear down all those carnal reasonings, which are exalted against this comfortable Truth.

That my way into it may be the clearer; you may take notice, that the scope of the Chapter, is to comfort Believers; by declaring the precious Priviledges they are invested with by Christ; and what an everlasting spring of Consolation, he is to those, that are savingly ingrafted into him, even against all that might trouble or terrifie them.

And because there are two principal Springs, whence all the sorrows of Gods people flow; viz. 1. The Reliques of Sin within. 2. The Pressures of Affliction without. The Apostle layes in comfort against each of these severally: Against sin remaining, from v. 1. to 17. Against afflictions pressing, from v. 18. to the end of the Chapter.

The Text is one of those Cordials, to prevent faintings under any kind of suffering, (though not less Sovereign against the stirrings of corruption) and indeed very precious and heart-cheering to those that enjoy it: namely that they have the Spirit of God to help them in pouring out their complaints, and begging what's needful for them at the hands of God.

Though I intend not, the distinct handling of every particular Truth coucht in these words; yet, it will not be amiss to open them, that you may be the better able, to glean up, not those single ears only, but

whole sheaves of Gospel-Truth, which I shall leave behind me.

In the words then, is set forth a precious Priviledge of Gods people, which (though enjoyed in other Cases, yet) is especially bestowing in a day of affliction: namely, the Spirit enabling to, and assisting in the duty of prayer. Particularly observe in them,

The Ana-
lysis in De-
clares 4th
Edit.

1. Our Insufficiency, to pray without the Spirits help, [*for we know not, &c.*]

2. The Spirits Sufficiency, to quicken and direct us; and that both,

1. As to the matter of the duty, [*with groanings unutterable.*]

2. As to the manner, [*according to the will of God.*]

3. As to the acceptance [*And he that searcheth the hearts, &c.*]

This seems to be the most natural division of the words. Yet for more orderly explication, we may observe these five particulars: in which, though there be not so much Art or Method, yet, it may better serve our present purpose, and give occasion to a more particular opening of the Text; which I shall do, as I mention the Particulars.

1. The Author of the Priviledge, that is, (*τὸ πνεῦμα*) the Spirit; which what else can it mean, but the Spirit of God, especially, since its emphatically pointed out in the following clause, (*αὐτὸ τὸ πνεῦμα*, The Spirit is self, &c. Should any Caviller urge that in Prov. 18. 14. *The spirit of a man will sustain his Infirmities*; and therefore, why may it not

not be understood here of ones own Spirit? The Answer were easie; That there is a vast difference betwixt [*sustaining*] in that Text, and [*helping*] in this. There, *the Spirit*, *Died*. that is, the vigour, firmness and a'acrity of the soul, do uphold and bear up a man, in his corporal weaknesse. Whats that to spiritual infirmities, ignorance, unaptness and inability for duty? What can the natural vigour of a mans own spirit contribute to the he'p of these? Besides that, other Texts conspire with this, in the sense I give: Eph. 6. 18.

Praying alwayes——— *In the Spirit, per Spiritum*, as Beza renders it, thus glossing; Paul would have prayers to proceed from the Holy Ghost: Or, if that Text may admit of another sense; *In the Spirit*; that is, *ex interioribus animi penetralibus*, as the same Beza, making it parallel with that in Eph. 5. 19. [*making melody in your hearts*———] Yet methinks, that in Jude 20. (*ἐν πνεύματι καὶ λόγῳ κυρίου*)

Beza in locum.

Add the consent of Expositors.

καὶ λόγῳ κυρίου, *praying in or by the Holy Ghost*) is above any just ground of exception; and cannot without manifest violence be otherwise understood, but of the Holy Spirit of God, the third person of the Trinity, whose Graces they must exercise in prayer. So that I take it for undoubtedly true, that by *Spirit* here, is meant the Spirit of God, who is the Author of this precious Priviledge.

2. Here is the Priviledge it self: and that is expressed in two or three words, very emphatical.

1. *Helpeth our Infirmities*: But that expression

Beza.

tion reaches not the Original, [συναρταμύβεται] helpeth-together. *Vicissim unus attol- lit ex altera parte, ne sub eo satisfacamus.* He takes by the one end, lifts against us, lest we sink under the burden.

[*Infirmities*] that is, the defects, imperfections, corruptions, that cleave to us in our prayers.

2. There are other two words, both of one root, v. 26. υπερευχαίνω, *he maketh inter- cession for* ——— v. 27. ενευχαίνει, which sig- nifies the same. Their import is thus much, to deal with a Judge, Magistrate, or any in authority, about any business, to be Advo- cate, to plead a cause. Sometimes *against* another; as the same word is used, *Rom. 11. 2. Ads 25. 24.* But here, *for*, on the be- half of another, to procure that the person in authority, may be propitious and favou- rable, to obtain, that one may bring in his plea, and may be heard by the Judge. Which yet is so to be understood, not as if the Holy Spirit did intercede with the Father or Son for us (as the *Arians* affirmed;) but, that he excites us to pray; and as it were dictates sighs and expressions to us: Whence he is said, to cry, *Gal. 4. 6.* and by it we are said to cry, *Rom. 8. 15.* Of this more anon.

Beza.

μιλαλλήσας.

3. Here is the manner of this Priviledge, (for so I choose to call it) how the Spirit makes intercession, *viz. with groanings which cannot be uttered:* Some will thus interpret, *without speaking* (as they render that word) that is, say they, The vertue of their prayers, consists not in number, or artifice of words,

words, as the Hypocrites, *Matth. 6. 5, 7.* but in lively feelings and ejaculations of the Spirit. This is pious, but it seems to put some force upon the word. Rather, it signifies *inffable, inexpressible*; or, as we render, *that cannot be uttered*. Now some things are said to be *unutterable*, for their greatness: *2 Cor. 12. 4.* Paul wrapt up into the third Heaven, heard *unspeakable words*, which it is not law *ἀρρητα ῥήματα* full (or possible) for a man to utter. In this sense *1 Pet. 1. 8.* the joy of Believers is said to be *unspeakable*; not to be expressed, for the greatness of it. Some things, in regard of our weakness; when through Infirmities, we cannot express our sense and meaning: both may here be understood.

[*Which cannot be uttered.*] i. e. whose fervour, endeavour and efficacy, proceeding from a supernatural motion of the Spirit, cannot be apprehended or expressed. Thus, we by reason of infirmity, are like children which cry, but cannot tell where our ailment is: *Quia ingenium nō captem longè excedunt.* Calv. we can complain, and mourn like Doves of the Valleys, but are not able to express fully and particularly, what is our grievance. Thus it is sometimes with a child of God, especially under sad afflictions, bound up (as to expression) and cannot go forth, *Psal. 88. 8.* *He remembers God and is troubled, he complains, and his spirit is overwhelmed*, *Psal. 77. 3.* Yet even this is prayer, and from the Spirit of God: Not that this is the only way of the Spirits assistance: sometimes he fills the mouth as well as the heart, enables

the soul to vent it self, in full and suitable Confessions and Petitions, to approach God with an holy confidence. But here the Apostle (if we so take the words) seems to speak of the lowest assistances of the Spirit, when 'tis worst with a child of God in his own apprehension, when under heavy pressures, and cannot pour out his soul; yet he can sigh and groan out his sorrows, can chatter as the Crane or Swallow, mourn as a Dove; and yet even this (when from the Spirit) is comfortable. This sense seems to agree best with what follows, in v. 27.

4. Here is also the suitableness and necessity of this Priviledge, intimated in those words [*our infirmities, and we know not, &c.*] Could we pray as we ought, if we had Gifts and Graces at command, it were no great matter; but we have need of such a Helper: having 1. In general, such a multitude of infirmities within; and therefore needing enablements from without. And 2. In particular, being ignorant both as to the matter and manner of the duty; neither knowing what, nor how to ask as we ought.

5. Here is the advantage and benefit of this Priviledge, in v. 27. where there seems to be a *Prolepsis*, or prevention of an Objection. If these groans be unutterable (might some say) What advantage then is there in them? Yes, very much; for, though men do not, yet he that searcheth the hearts, knoweth what is the mind of the Spirit.——So that here is the advantage, the heart-searching God

God understands the sense and meaning, the desires and breathings of his own Spirit; can put broken and inarticulate sighs together, and spell out what they need: yea, before they ask, he knows, so as to pitty and supply, according to that Matth. 6. 32. *Your heavenly Father knoweth that you have need of these things.* Calvin.

The Reason wherof follows, because he maketh Intercession for us according to (the will of) God; that is (as in the former Verse) to pray as we ought. He regulates our prayers, both as to the matter and manner of them.

6. I might add a sixth; viz. the connexive Particle [*likewise also*] i. e. add hither—

This may suffice for opening the words: each particular would yield profitable Doctrines: but I resolve to confine my self to these two.

1. *To pray in the Spirit, is the Priviledge of Gods children: Gods children have the help of Gods Spirit, in their addresses to God by prayer.*

2. (From the Relation of the words to the Context) *The Spirits help in prayer, is a singular Priviledge and Comfort to Gods children in affliction.*

The first of these, I shall not handle in an ordinary Sermon-Method; but speak to it, by propounding and resolving six or seven Cases, as the Lord enables: Some of which may explain and confirm the Doctrine;

Grine; and others be instead of Application. I hope this Method, will not be less profitable or practical, than that which I usually follow.

CHAP. II.

Case 1. **W** Herein consists this Priviledge? or how may the Spirit be said, to help in prayer? This being clearly and distinctly resolved, will make way to other Questions.

To which I shall answer,

1. Negatively.

2. Positively.

1. *Neg.* The Spirit doth not assist in that Enthusiastical way, as some have dreamed: I am far from asserting such impulses of the Spirit, as some pretend to. Particularly,

1. The Spirit inspires not ordinary Christians, as it did the Prophets and Apostles in the delivery of the Scriptures. *Holy men of old were moved (σπρωγόμενοι) carried, acted by the Holy Ghost, 2 Pet. i. 21.* So that their Prophecies, Sermons, Prayers recorded in Scripture, are purely divine; Words, Matter, Method, from the Spirit of God; and therefore infallibly true, free from any fault, indiscretion; or mistakes in matter, form, phrase, &c. ² It is not so with Christians. Notwithstanding

withstanding the Spirits assistance, their prayers may have many failings, much corruption, indiscretion, disorder, rashness, &c. mixt with them.

2. Much less doth the Spirit so help, as if we were meerly Passive, and the Spirit were active; as if the Spirit only made use of our tongues (as the Devil uses the Organs of those he possesseth, to vent his lies and blasphemies withal.) This is a grosser conceit and absurdity, than to be charged on the Spirit of God. It may seem indeed, *Mat. 10. 20.* as if the Spirit used the Organs of the Apostles: our Saviour tells them, *It is not ye that speak, but the Spirit of your Father, which speaketh in you.* Yet that (*ἐν ὑμῖν, in you*) is no more (as Beza notes) than *by*, or *within you*: that is, he gives expression, courage, elocution: Or as *v. 19.* he gives *in that hour what they shall speak*: So that not the Spirit, but they speak; though extraordinarily enabled at such a time, both as to courage, wisdom and elocution. Thus it was with the Apostles; but the help vouchsafed to ordinary Christians, lies not much (if at all) in the guidance of the Tongue, or outward Organs.

Non quòd ipse revera suppliciter se ad precandum vel gemendum demittat, &c.
Calv. in loc. per vos; intra vos.

See Acts 24.

3. Nor doth the Spirit help more or otherwise in prayer respectively, than in other duties of Religion. Some, I am persuaded, fancy, as if those that talk of praying in or by the Spirit, had a conceit of some singular help in that duty above others. Not so: the same help is respectively vouchsafed in

in other duties. You read of singing, walking, serving God in the Spirit. The Spirit no less helps a Minister in preaching, his people in hearing, singing, meditation, holy conference, &c. (according to the nature and requisites of those duties) than in prayer; that is, consider what Graces and Qualifications are necessary in those duties, and the Spirit doth equally furnish Christians therewith, as with praying qualifications. So that I am far from tying up the Spirit to any extraordinary Energy in this, above other duties.

*Vid. Calv.
in loc.*

4. Nor doth the Spirit so help in this or other duties, as if other subordinate helps were unnecessary. I do not believe, that our Saviours command, Matth. 10. 19. *Take no thought what ye shall speak*—— excludes all premeditation, but only that they should not be anxiously solicitous, what to answer; they should not wrack themselves with fore-thoughts about it: muchless, doth the Spirits ordinary assistance, exclude other helps, as study, preparation, premeditation: Though the Apostles were extraordinarily inspired, yet they stood in need of Christs teaching, Luke 11. 1. Nor doth our Saviour, when they desire to be taught to pray, tell them, that they had the Spirit, and therefore needed no instructions, but prescribes them a pattern, whereby they might know to whom, for what, in what manner they should pray: How much more then, is it needful, for ordinary Christians, to use all helps for their better

better enablement to this duty? To study the Word, which may furnish them with expressions, and direct them in the right management of this, as well as other duties?

5. Nor doth the Spirits intercession exclude Christs; they being of a different nature, and jointly necessary in prayer. Christs Intercession is performed in Heaven; the Spirits, in our hearts: That procures acceptance; This provides assistance. It is fitly illustrated, by putting up a Petition to an Earthly King. There is difference betwixt drawing up a Petition, forming and framing it for matter and expression; and betwixt preferring or presenting it, speaking to it, and pleading for it: The one may be done in the Countrey; the other, must be done at Court: both, are necessary. The like difference is here: The Spirit helps (as it were) to draw the Petition, Christ presents it, procures audience and acceptance, pleading his own righteousness to that purpose. This I thought good to hint Negatively, that I might take off the odious imputation of some, who charge this Doctrine as Enthusiastical, and tending to Fanaticisme.

2. *Posit.* Now to speak Positively, wherein this assistance chiefly consists: and that,

1. In bestowing Praying Gifts upon Christians. In the Primitive times God gave extraordinary gifts, whereby they were able on a sodain, in a strange unknown language, to dictate a Prayer, or Psalm. Of this gift the Apostle treats, 1 Cor. 14. 15. teaching

Though
some doubt
whether it
be meant
of dictating
of a Psalm
of ones
own com-
position:
*Vid. Syden-
ham's Ex-
ercitation,
pag. 195.
Bexa.*

*Adanton in
Jud. v. 20.*

ing them the right and sober use of it. It seems, some abused it to ostentation; rather to be admired, than understood. This the Apostle taxeth, and teaches them, that all such gifts, are to be used for edification. They might *pray with the Spirit*, (*viz.* in a strange Tongue which the Spirit dictated, but, they must *pray with the understanding also*, i. e. so as they might be understood by, and instruct others. This extraordinary Gift is ceased; yet so, as that there is something of this kind, still bestowed on the Church. Its well observed by a Learned Commentator, "That all miraculous gifts, are now turned into ordinary gifts somewhat like them: "as discerning of Spirits, into a sagacity and "cautelous prudence; gifts of Tongues, into "a special dexterity, that is attained by "study and industry, &c. So, that extra- "ordinary gift of praying with the Spirit, "into a readiness of utterance and freedom "of speech: This then (as it is a gift) con- "sists in a special dexterity, whereby men "are able to put their meaning into apt "words; and so to utter themselves, as to "affect and excite others; which (with the "like gifts) is not of such a miraculous and "immediate infusion, as the former; but "depends much on the temper and suitable "constitution of the body; and is much "bettered by industry, hearing, reading, me- "ditation, conference, &c. as all other ordi- "nary habits are. I hope none will deny a concurrence of the Spirit with ordinary means,

means, whereby they are made effectual for the attainment of edifying gifts: and this I may (without suspicion of *Fanaticisme*) call the gift of prayer, which (as the above-mentioned Author observes) may be, and often is, given to carnal men for the Churches service; and is usually given according to mens constitution and natural receptivity: So that there is a great difference betwixt one and another, in regard of quickness and enlargement of speech. This is something, but the least part of that which I aim at; to which you may refer the Spirits directions, laid down in the Scripture, for the performance of this duty; for thereby is a Christian thorowly furnisht for this and every other good work.

2. But besides this assistance by way of gifts, there is a higher work of the Spirit; which I call its gracious assistance, in bestowing, exciting, exercising praying graces. And this is either,

1. Habitual: a praying disposition wrought in the heart of every Believer at their Conversion, and growing up together with their Sanctification. This disposition was wrought, and exerted it self in *Paul*, as soon as converted, *Acts* 9. 11. This new nature is ascending, like things of an airy or fiery temper; a little thing carries it upward. The Spirit of Grace, is a Spirit of supplication, *Zech.* 12. 10. Christians are made Priests unto God, and furnisht with spiritual Sacrifices, which they are to offer up unto God.

2. Be-

There is a natural fervency.

Vi. Bolton's Self-enriching exam.

174.

2. Besides this, there is also an actual assistance of the Spirit in prayer. It is not only a Quickning Principle to all duties, but an Active assisting Principle in this as in others.

Now wherein this actual Assistance lies, is our main inquiry: and that chiefly in two things:

1. In Exciting to the Duty.

2. Enabling us in it.

1. The Spirit helps, by exciting us to prayer: puts us in mind, gives many a secret jogg, beckens a child of God to his Closet, Psal. 27. 8. *When thou saidst, seek my face.*—Possibly, by some inward impulses and motions upon his Spirit, Cant. 2. 14. *O my Dove, that art in the clefts of the Rock, in the secret places of the stairs, let me see thy countenance, let me hear thy voice.*—Such hints may a child of God sometimes experience within. *The Spirit saith Come,* Rev. 22. 17. These are some of those motions, which we must not quench, 1 Thess. 5. 19. And why should this seem a melancholy fancy, to any rational person? I would but appeal to wicked, loose, debauched persons (the great deriders of this Doctrine;) Do you never feel extraordinary, violent, sudden urgings and pressings to wickedness? When it may be, you are lawfully employed, and your thoughts upon your business, Do not unclean, wicked blasphemous motions, rush in uninvited, unthought of? And are they not pursued, and kept on your hearts, with a kind

a kind of violence, even when there is in you a kind of abhorrence and reluctance? Whence can these come, think you? I deny not, but your Corruption may be the Mother or Nurse; yet, I doubt not, the Devil is the Father of these Brats: they are by him begotten (as I may say) upon your unmortified concupiscence. If the Devil can do so much (a Truth, which Gods dearest children know by sad experience, when, in their best performances, such dreadful things are suggested;) Why should it seem strange to any, that the Spirit of God, doth cast in good motions, arguments, encouragements to duty? Yet, would I not be understood, as if we must never pray, but when we find and feel such motions: thats an Artifice of the Devil, to draw us from our constancy in this duty; which I shall meet with in its due place. Mean while, let me tell you, that these Excitations, are not violent and unreasonable Impulses; but sweet Motions, agreeable to reason, and pursued (as it were) by reasoning and argumentation. As,

1. The Spirit excites a child of God to prayer, by shewing him some special want he lies under. This seems to be intimated in the Text, [*We know not what we should pray for*] q. d. We are ignorant of our own necessities. Now the Spirit opens our eyes, discovers some strong corruptions to be subdued; some weak grace to be confirmed; some Temptation whereby we are in danger

to be soyled, and prompts us to prayer, as the special Remedy. Thus *Paul* being sensible of that Thorn in his flesh, prays

2 Cor. 12. *Thrice (i. e. often, earnestly) that it may be taken from him.*

2. Sometimes, by discovering the desirableness of some spiritual good thing, grace, comfort, assurance, &c. It enlightens the souls eyes, to see the beauty of Christ, excellency of holiness, advantage of an heart enlarged in duty; and then opens its mouth to cry for it.

3. Sometimes, by representing encouragements to prayer: lets the soul see the fulness and freeness of the Promises; the boldness and confidence it may have, by vertue of Christs Intercession, Gods readiness to hear, &c. And thus (as it were) bespeaks a Christian: [Why so backward to ask, when God is so ready to bestow? Wer't thou to ask at uncertainties, or hadst only a Peradventure to speed, well mightst thou stand off: but when thou hast infallible Promises, a prevailing Mediator, a propitious Father to go to, Why dost thou not ask more and oftner?]

4. Sometimes, it makes use of the afflictions, reproaches, hard entertainments, which a Saint meets with in the world, as a spur to prayer. Thus *David*, Psal. 109. 3. 4. *Thy have spoken against me with a lying tongue — But I give my self unto prayer.* Peninnah's Taunts, sent *Hannah* to her prayers, 1 Sam. 1. 10. *Sennacherib's* railings, are a whet to He-

Hzekiah, 2 Kings 19. 15. This is not a lesson of Natures teaching; corruption would render railing for railing. 'Tis the Spirit of Grace, that turns these into occasions of prayer. So for Afflictions; the more the Jews are oppressed, the louder is their cry: the higher these waters rise, the more doth *David* lift up his heart and voice to God. 'Tis true, Nature teaches to cry and complain; but the Spirit of Grace turns carnal complaints, into spiritual breathings; gives vent this way to sorrow.

5. Sometimes, it makes use of Providences this way; Mercies, unexpected deliverances put the soul into a praying, praising frame, *Psal.* 103. 1, 2. & 116. 12, 13. So Judgements, sodain strokes on our selves or others. Afflictions become a Whetstone to prayer.

6. (To hint one thing more) It makes others zeal, fervour, constancy, a provocation: by reading of, or hearing the struggling wrestling prayers of others, the Spirit stirs up a child of God; hereby it shames him out of his carelessness, laziness, negligence.

These things I have hinted, to shew that the way of the Spirits working, in stirring up Christians to prayer, is not phantastical, but agreeable to Reason; by argument and conviction.

2. The Spirits gracious assistance, lyes also in bestowing enablements for, and in, the duty. It deals not as *Pharaoh's* Task-Ma-

sters, to require Brick, and afford no Straw :
It doth not put us on, and then leave us ;
but it takes us by the hand, and leads us on in
the duty. So much the Text intimates : It
doth lift with us : and this,

1. As to the Matter of the duty.

2. Manner.

3. Perseverance in it.

1. As to the Matter : it teaches what to ask,
by discovering (as was said before) our
necessities, and what is according to the will
of God ; this is the sense of v. 27. A very
Heathen could observe, how apt we are to
mistake in our desires and prayers.

Juvenal.
Sat. 10.
per tot.

— *Pauci dignoscere possunt*
Vera bona —

And therefore instructs us, to refer it to Gods
will.

Permittas ipsis expendere Numinibus, quid
Conveniat nobis, rebusq; sit utile nostris.

Luke 11.
11, 12.

The truth is, a great part of that Satyr,
may put a Christian to the blush ; considering
the folly and impetuosity of his own de-
sires. But to the purpose ; I say, We are ve-
ry apt to ask amiss, and to run our selves
upon Temptations ; to pray for that, which
it would be cruelty for God to give us ; a
Serpent instead of a Fish, a Stone for Bread,
for an Egg, a Scorpion. Our Lusts and car-
nal Interest prompt us to ask, what is nei-
ther

ther honourable for God to give, nor profitable for us to receive. How often would our heady passions, engage God in our private quarrels and revenges? Our insatiable desires, put us upon asking food for our lusts? Even the Apostles would be calling for fire from Heaven, to consume the inhospitable Samaritans, and urge a Scripture-example, though mis-timed and mis-applied; for which they receive a check from our Saviour. Now the Spirit supplies our Saviours place; it gives a check to our heady passions, unlawful desires, unwarrantable Petitions. How are *Agur's* desires regulated, and brought to a right *Decorum*, *Prov.* 30.8,9. Gods Spirit teacheth to ask, not only whats lawful in it self, but whats convenient for us. Particularly,

1. It teacheth to prefer spirituals before temporals; it widens our desires that way, and shews us the far-greater excellency and necessity of heavenly things; so that a Christian sometimes forgets his bodily concerns, to remember his soul.

2. Amongst spirituals, it helps to single out those, which are most needful and convenient for us; and to be most importunate for things of most absolute necessity: for grace, more than gifts or comforts: That, being necessary, to the Being of a Christian; those, but to his well-being: That, being the very foundation; those, the Roof and Battlements. Again, for Truth of grace, more than measures of grace; as knowing that all

Luk

John 9.

54.—

measures are not fit for every one. And again, amongst graces, for those that are most useful, needful for himself in his capacity: For those which make him a substantial Christian, rather than those that set him off in the eye of the world. Thus the Spirit helps a child of God, to single out Petitions, to find out acceptable words; to fetch his Petitions, not only out of the Bible, or out of his memory, but (*è fuleo pectoris*) from his own sense and feeling; not only, to ask what he may, but what he most needs to ask.

3. It brings to remembrance, matter suitable to each part of prayer. For Instance, in confessions, it sets our own sins before us. How hath a gracious soul, been sometimes led to confess, such sins, or with such aggravations and circumstances, as he hath scarce took notice of before, and yet such as he discovers to lodge in him? So in Petition, how often is he carried our further than he thought of, and things cast in, which he sees himself to stand in great need of? The like I might say of Prayer for others, and of Thanksgiving.

4. In Petitions, the Spirit not only teacheth what to ask, but how to plead. And herein lies much of the Spirits assistance, in furnishing a soul with powerful and prevailing arguments. You may observe, what finews, what strength of Argument, is coucht in the prayers of the Saints in Scripture: as in the prayers of *Moses*, *David*, *Daniel*, *Jehoshaphat*.

boſophat. Sometimes, from the Nature and Attributes of God; his Goodness, Truth, Faithfulness. Sometimes, from the Promises. Sometimes, from their own misery and helplessness: yea, the Spirit teacheth to make an argument of that, which seems to make against them: *Pſal. 25. 11. Pardon my ſin, O Lord; for it is great.* Here is an argument from the greatness of ſin, which might rather plead against him; yet there is much strength in it. Either thus, Thou art a God of great mercies, and therefore it is ſuitable to thy nature, to pardon great ſin. Or thus, Lord, I ſee my ſin, I am ſenſible of the hainouſneſs of it; and therefore am a fit ſubject for a pardon. The woman of *Canaan*, is a fit and famous Inſtance; How doth ſhe invert Chriſts arguments, and makes that a plea for her, which is urged against her? *Matth. 15. 22.* — Surely this holy Art, is taught by the Spirit of God. Amongſt which arguments, ſuitable Promiſes are moſt frequent and prevalent. Promiſes and Prayers, differing only as the figures of 6 and 9 (as a good man hath wittily obſerved) the one pointing downwards, towards us; the other upward, towards God.

5. I may add here (though it is the leaſt part of this great Priviledge) that the Spirit of God, though it doth not guide the Tongue infallib'y; yet it doth ſometimes carry a child of God, even above himſelf, in fulneſs and ſuitableneſs of expreſſion; helps

*Hollingsworth's
Gods Spirit
on the
Throne.*

him to clothe his petitions in Scripture-phraſe, and fills his mouth with words, as well as his heart with affections. But this may ſuffice, as to the Spirits help, in the matter of prayer.

2. It helps, not only for matter, but for manner alſo. Something to this, lies in thoſe words of the Text [*Groanings which cannot be uttered*] which, as was ſaid in the Explication, is the loweſt way, though not the leaſt effectual. To hint a few particulars.

1. It helps, by enlarging the affections. Words are but the outside of prayer: Sighs and groans, are the language God underſtands and delights in. The Spirit teacheth importunity; draws ſighs from the hearts, tears from the eyes. Poets may teach eloquence; and the neat ordering of our prayers; and nature it ſelf, may furniſh with ſome haſty and ſpurious affections: But the Spirit wings the affections; enlargeth the heart. This cauſeth reachings-forth of the ſoul unto God, and enables it to wreſtle with a holy violence; ſheds abroad the love of God in the heart; widens the deſires; ſpiritualizeth our joy, grief, anger, zeal, and the reſt of the paſſions. All which are neceſſary instruments in prayer.

2. It helps, by exciting and exerciſing its own graces; (here is its moſt proper work) theſe, lie as ſparks under the aſhes, till the Spirit of God blow them up: as it works grace, ſo it muſt ſet it at work. It is ſaid,

Acts

Act. 5. 5. *Sathan filled their hearts to lie, &c.* —

So, the Spirit fills the hearts of Gods people to pray: Here we have need of the Spirits help, to lift; else our hearts and graces would lie unstirred and unexercised. To instance in one or two of many; leaving the rest to your own meditation.

1. It fills the soul with a holy confidence; teaches to cry *Abba Father*, Rom. 8. *is*. Sometimes, in the duty, Psal. 20. 6. *Now I know, that the Lord saveth his Anointed* — Sometimes, after: *Hannab's* countenance cleared from former sadness, discovered the confidence of her soul, that her Petition should be granted. How often have the Saints risen off their knees, with raised expectations; as if the things askt, were already given in?

2. Yet it keeps the soul in a humble awfull frame; makes it serious and full of reverence. Lust would deal basely and affrontingly with God; but the Spirit makes us, *take heed to our feet* — and teacheth us, not to be *rash with our mouths, or hasty to utter any thing before God*, Eccles. 5. 1, 2. Makes us, *Take heed to our wayes, that we offend not with our tongue*, Psal. 39. 1. restrains petulancy and extravagancy of wit and words; teaches to avoid swelling words of vanity; and so far as we enjoy its assistance, it helps us to utter our desires, in words of truth and soberness. This (of much more, that might have been spoken) concerning the Spirits assistance, with reference

serence to the manner of the duty.

3. As it helps in the matter and manner, so it enables to persevere; not only sets us in, but carries thorow, and enables us to pray and not faint; not to let the Lord go, till he bless us. Now here, there are many things to discourage, and take us off; against all which, the Spirit doth mightily strengthen and fortifie a Christian, according to that prayer of Paul for the Ephesians, That they might be strengthened with might, by the Spirit, in the inward man.

I shall briefly touch upon two or three which are most obvious, and troublesome to Gods children.

Exod. 31.

10, 11.

Gen. 32.

26.

Jer. 14. 11,

13.

Matth. 15.

22.

1. It helps us to persevere in prayer, notwithstanding discouragements from God. Though God bid Moses, let him alone; and Jacob, let him go; though he forbids the Prophet Jeremy, to pray for the people; though our Saviour gives harsh and discouraging answers, to the woman of Canaan; yet they follow on: It teaches to answer Objections, to read love and pity in Gods heart, when we can see nothing but frowns in his face: to catch faster hold, when he seems to throw us off: to interpret Gods answers by terrible things, contrary to the natural import, and to believe and expect contrary to our sense and experience, to hope against hope, &c.

2. Against discouragements from our selves. Unbelief, short-spiritedness, and the like corruptions, which would make us break

break out, as he, 2 Kings 6. 33. *This evil is of the Lord, why should I wait upon him any longer?* Oh, but the Spirit strengthens our faith, lengthens out our patience, besp-aks us, in the language of David to his own soul, Psal. 42. ult. *Why art thou cast down, O my soul, and why art thou disquieted within me?* —

3. Against discouragements from others, from the world, or from the Devil; How would men scoff or jeer us, out of our attendance on God. *What profit is it, that you keep his Ordinances, in that you walk mournfully before the Lord of Hosts? What get you by all your whining prayers, your creeping into corners? &c.* Here the Spirit comes in with some encouraging promise or experience:

Tet a little while, and he that shall come will come—I never said to the seed of Jacob, seek my face in vain—And shall not God avenge his own Elect, which cry day and night unto him, though he bear long with them? —

I tell you, that he will avenge them speedily. The Devil also acts his part; sometimes to distract us in, sometimes to divert, or fright us from, or weary us out of this duty. Your own experience can furnish you with sad Instances of this kind, if you know what prayer indeed is; for you are not ignorant of his Devices. But here also, *Greater is he that is in us, than he that is in the world.* By the help of Gods Spirit, we persist in the duty, against all these discouragements. And this for answer to the first Case.

Mal. 3. 14.

Heb. 10.

37.

Isa. 45. 19.

Luke 18.

7. 8.

2 Cor. 2.

11.

1 Joh. 4. 4.

CHAP.

CHAP. III.

HAVING thus according to the light I have, and, I hope, by the guidance of the Spirit, and determination of the Word of Truth, resolved this great Case; the next will be this:

Case 2. How may we discern and distinguish the motions and assistances of the Spirit, from some things that carry resemblance to them? It is very necessary, but not very easie to know, from what principle we act; lest being mistaken, all our prayers miscarry, and we our selves suffer loss.

Now there are four things, which are something like the motions and actings of the Spirit; from which I shall endeavour to distinguish it.

1. Satanical Impulses.

2. The Gift of Prayer.

3. The urgings of natural Conscience.

4. Good fits and moods of a natural man.

1. Satanical Impulses: It may perhaps seem incredible to some at first hearing, that the Devil should put men upon duty, who is the grand Enemy both to God and man; and makes it his whole business, to hinder man from communion with, and enjoyment of

of God : Yet so it may be : this Prince of darkness, can in this respect *transform himself into an Angel of Light* : He hath his (*ροήματα*) his devices, to get advantage against us ; and can turn Duty it self into a Temptation. Hear Anothers words to this purpose ; “ I would not have this interpreted, as if every motion to prayer, were from the Spirit : “ It is possible Sathan may oppress an anxious soul, with the Tyranny of unreasonable impulsions to duty ——— So, that if he can do us a mischief, if he can by his importunate urgings, impair our comfort, expose duty to the scorn of men ; if he can weaken our bodies, or destroy us by this means, you need not wonder at the thing. But how shall we discern these, from the motions of Gods Spirit ? I shall give a three-fold difference.

1. Satans Impulses, are violent, tyrannical, unreasonable ; they are cruel insultings, not gracious excitings, nothing but terror and horror. Pray, and so often, and so long, and with such a degree of faith, fervour, freeness from distraction, or thou art a damned wretch ! A rigid Exactor he is, and a cruel Task-master ; his design is (since he cannot keep the soul out of duty) to run it out of breath ; to over-drive the weak Believers (as *Jacob* said of the young Cattel, *Gen. 33. 13.*) *that they may die and perish.* He turns himself into an Ape and imitator of Gods Spirit, that (under that appearance) he may disparage Gods Spirit, as if he

2 Cor. 11.
14. & 2. 11.

*Manton in
Jude 20.
See Baxters
Directions
for troubled Con-
sciences, on
Eccl. 7. 16.*

Match. xi.
30.

he were an unreasonable Tyrant ; and renders Gods service, as worse than *Egyptian* Bondage. He knows that Christs yoke is *easy*, and his burden light to a gracious soul, therefore he layes on load, to break the weak Christians back if possible ; at least to bring him to a grievous distaste and dislike of Gods wayes ; and so to give the lie to the Gospel and Ministers thereof, who report the wayes of God, to be sweet and pleasant. This is a Temptation, wherewith the Devil pursues young and forward Professors ; with whom he deals as a Rider with a young high mettled Horse ; nor doth he only give them head, but spur and force them forward, till he quite tire them out : He perswades them so much time must be spent in duty, as cannot consist with their outward Calling ; and so makes one duty, thrust out, or clash with another. But now, the Spirits motions are sweet and rational, *Hos. 2. 14. I will allure her*——They are not forced, as fire from the Flint ; but sweetly drawn, as water from the Cock or Fountain. I deny not, but the Spirit of God may inforce duty, from arguments of Terror (such arguments he sometimes uses in the Word ; as *Mat. 10. 28. Heb. 12. ult.* and therefore may in the hearts of Believers ;) But he doth allay their bitterness, and mixeth encouragements, as in those and other Scripture is evident : he shews them the Rod, but his chief inducements are from the Love of God in Christ, the sweetness, comfort, and advantage flowing from

from duty, the equitableness of obeying God as our Sovereign. The Spirits motions are like it self, drawn mostly from love and ingenuity. How tender is our blessed Saviour, of his newly initiated Disciples, *Matth. 9. 14.* He will not have a new piece put upon an old garment, or new wine into old Bottles: i. e. He will not have his young Disciples, at first put upon the harder duties of fasting and mourning. *He shall gather the Lambs with his arm, and carry them in his bosome, and gently lead those that are with young.* *He shall not cry, nor lift up, nor cause his voice to be heard in the streets. A bruised reed shall be not break.*——And such is the Spirit to weak Believers.

*Isa. 40. 11.
& 42. 2, 3.*

2. Satans Impulses, as they are unreasonable, so they are unseasonable also. The Devil is most urgent, when he sees us the least apt to duty. For instance:

1. When he sees us under some notable indisposition, outward or inward: when our graces flag, or our bodies faint. It is reported of a good man, who had kept up a strict course of duty, that being visited with sickness, he had mighty pressings and urgings upon his Spirit, to hold on the same degree of servour, length and frequency in duty, which by reason of his bodily indisposition, much weakened him; and yet feeling himself unable, he fell under sad Terrors: till by a godly Minister he was told, that there was something of Satan in it, and that God required Mercy not Sacrifice; that God expected

pected not more, than according to his present strength and ability, &c.

2. Or when God calls us to other duties. If he cannot keep us from duty, he makes use of one as a wedge to drive out another; unseasonably and violently urging to one, when God calls to another; that neither may be acceptably performed. Some pious souls have seen cause to complain of unseasonable good motions: when hearing, then urged to prayer, &c. So, when in their worldly Callings and lawful employments they have sometimes had such violent pressings to break off and fall a praying, which at other times they would be glad of, but cannot have them: (I shall by and by give some caution here:) now his design is only to entangle conscience, and make them believe they have slighted the motions of Gods Spirit.

3. Or when he hath got some notable advantage against them, hath fettered and entangled them in some snare: He deals in this case, as *Dalilah* with *Sampson*; when she had bound him, and cut his Locks, then *Up, the Philistins are upon thee, Sampson*. When he hath so enfeebled a child of God, that he can scarce go, then he will press him to run. All which, is but to make Religion irksome, to beget in the soul a disrelish of duty, and so to break off its course: or else, to make us laughing-stocks to others, as *Sampson* became an object of the *Philistins* laughter and derision.

Judg. 16.

But

But now the Spirits motions are seasonable and orderly. Like the works of God, each *beautiful in its time*; It moves to the proper duty of the time; it sets in with other occasions and concurrent advantages. We may say of the Spirits motions, as of that Army, Joel 2. 7, 8 *They march every one on his way, they do not break rank, neither one thrust another, they walk every one in his own path.* The Devil urges to one duty, as a diversion from another; but the Spirit of God moves to one, as preparatory and helpful to another. When the heart is warmed by hearing, or put in Tune by a Providence, then it puts in a motion to the soul. When the senses are filled with a sweet gale of heavenly breathings and inspirations, then it bids the soul set out; and so makes its voyage prosperous; all its motions, are words in season: not but that there may be, Prov. 15. and will be opposition; corruption within, 23. and the world and the Devil without, will withstand such motions. *The flesh will lust* Gal. 5. 17. *against the Spirit*: (yea, sometimes with much violence) Yet the soul may find strength and vigour, and a greater power carrying it out against such contrary motions.

3. Satans impulses (how violent soever) are ineffectual; he urges to, but affords no help in the duty. A right Pharaoh, exacts Brick, but gives no Straw: yea, therefore doth he exact it, because he knows we have none; that he may find an occasion, to beat, to trouble, accuse, and torment Gods children.

dren. So that the result of his impulses are, either that the soul sinks under discouragement, gives out, and falls under despair, of ever performing its Task; or else goes on in a self-tormenting disconsolate manner; performs duty as a Task or drudgery, is spur'd on with horror, and comes off with greater horror; is a very *Magor-missabib*, Terror round about: or exposes Religion to censure, contempt, and derision, by unseasonable, rash, indiscreet putting it self upon that, which it is not able to perform.

Jer. 10. 3.

Whereas the Spirits motions, are attended with enablements in some measure, it sends the soul into Gods presence, with some degree of enlargement, confidence, humility; and it commonly comes off, either with a gracious return; or else with some higher degrees of confidence and enlargement; at least, more humble and sensible of its own deficiencies.

This is what I thought fit, to give in answer to this Case: Yet, lest any should pervert, or make a sinister use, of what hath been delivered; give me leave, before I pass from it, to subjoin something,

1. *By way of Caution.*

2. *In answer to a Question*, which some may take occasion to propound.

1. *By way of Caution*, I shall give in two things.

1. Let no prophane Spirit hence take occasion, to speak blasphemously against the workings of the Spirit in Gods people. Let none hence

hence conclude, that all pretended motions, gifts, assistance of the Spirit, are meer Diabolical impulses and delusions. Remember what is said, and I hope evinced, in answer to the first Case. Nay, even hence, that they are Diabolical impulses, and Satanical delusions, we may conclude, that the Spirit of God is as powerful and industrious, in stirring up pious souls to good duties; as Satan is busie, to stir up evil, or unseasonably-good motions.

2. Nor let us think all motions unseasonable, and consequently Diabolical, which find us under indisposition, or are cast in, when we are in our worldly employments: *The Spirit blows when and where it listeth.* Heavenly motions (and ejaculations thereupon) may be a whet in our secular business: it may be highly seasonable, to have our hearts filled with Heaven, when our hands are full of the world. Spiritual improvements of earthly objects, is one of the great advantages of a Christian, when the world is a step, to help us up Heaven-ward. So, that you must take all together; judge not only, by the seeming unseasonableness, but by the violence and unreasonableness also of those motions; else you may run your selves into a sad mistake.

Quest. 2. Some may hence, take occasion to ask, *What course is to be taken, when the Devil thus unseasonably, and unreasonably urges to duty?* To answer in a few words.

D 2

Ans.

Ans. Not so to hearken to his unreasonable motions, as to be taken off other duties ; or, to throw our lawful imployments out of our hands ; but yet make this advantage of them. Take the first convenient opportunity, and do that in its season, which the Devil urges to be done out of its season. Nay further, you may despise the Devil this way, by a resolute performance of, and perseverance in duty, when he is most busie, to take you off : You shall find, that he is not more industrious, to put you upon a duty unseasonably, than he will be to hinder and divert you, when God calls you to the performance of it. In a word therefore, remember such unreasonable motions, and time them aright. This will be, to turn the Temptation, into an advantage : and did we thus defeat that Adversary, he would not so often trouble us in this kind.

2. The *Second* thing, which carries some resemblance to the gracious Assistance of the Spirit, is the gift of prayer, which I have hinted at, in speaking to the first Case. Briefly, it consists in ability and aptness of expression, with some shew of affection. It is a common gift : that is, Reprobates and carnal persons may have it ; and that in a greater measure sometimes, than many a gracious soul ; whereupon a weak Believer may mis-judge himself, and be discouraged, when he hears, with how much fluency and aptness of expression, and with what seeming

ing vehemency of affection, others can perform the duty of prayer ; and how low, flat, dull, and defective himself is. It will not therefore be lost labour, to enquire how they differ ; that we may see, how far the grace is to be preferred before the gift ; though the gift more sets off a man in the eyes of others.

First then, the gift is but the outside, the carcass of prayer ; and when alone, without the grace of prayer, it satisfies it self in words, and seeming affections, in that which may set it off before men. If there be but aptness and fulness of expression, a voluble Tongue, with a semblance of zeal, humility, fervency, &c. this is all that the meer gift looks at. Hence, *as it is but the outside of duty, so it looks much at an outward reward, the applause of men* : whence it follows, that it is intended or remitted, according to the encouragement's it hath this way : where there is nothing of praise or commendation to be expected, duty is omitted, or slubbred over, (which, I deny not, is too incident even to the best of Christians :) But when there is probability of gaining applause, or some external advantage ; here the gift puts out it self to the utmost. Besides,

Two Con-
sequences.

Secondly, The gift being but the outside or carcass of duty, it is not much impaired by a course of sin ; especially, if the sin be close and secret ; the gift of prayer, and practice of sin, can well enough consist together :

yea, such have been known, who could pray like Angels, and yet practised like Devils: who could make free, and full confession of sin, and yet as freely commit it.

But now, the *Spirit* of prayer, is the inside of the duty: It lies within, and mainly consists, in the vigorous motions of the soul, in sanctified affections, holy reachings of soul after God, in vehement strugglings, and contendings of the inward man, Psal. 63. 8. *My soul followeth hard after thee:* and mainly in the exercise of praying graces, such as Faith, Love, godly Sorrow, &c. Whence it appears, that it may be exercised, when there is not a word uttered. The gift of prayer, lies much on the Tongues end, and may be hindered by man: but let the mouth be stopt, the tongue cut out, the Spirit of prayer cannot be restrained, *Neb. 2, 4.* Good *Nehemiah* could send up his soul to Heaven, in a secret ejaculation, when it is not probable he uttered any thing: and *1 Sam. 1. 10.* *Hannah's* lips only moved: her voice was not heard, yet the voice of her soul, reached Gods ear. *Exod. 14. 15.* *Wherefore cryest thou unto me,* saith the Lord to *Moses*, when we read not, that he spake at all. The tongue of the Spirit, cannot be cut out. And hence follows two Consequences, contrary to the former.

1. The Spirit of prayer, is as much, or more exercised in secret, as in company. The soul hath most Elbow-room, when in
CH. 3. 14. the secret places of the Stairs; when there is
 none

none but God present, then can the soul, with a holy (*ὑπερβολή*) boldness and freedom, pour out itself into Gods bosom: nor is it less careful, or circumspect, when alone (unless under some Temptation) than if all the world were present.

2. Conscience of sin, doth exceedingly weaken it, and causes a damp and deadness to seize upon it. Sin will restrain prayer before God. The Spirit of prayer will eat out sin; or else sin will weaken and shrink it. Sin begets an *Asthma*, or short-breathedness in the soul. Job. 15. 4.

2. The meer gift of prayer, doth swell and puff up: The more able, the more self-conceited: in which respect, a man is apt to despise those, that want the like gift, or fall short of his measure; hath high and self-applauding thoughts of himself, as the Pharisee, *Luke* 18. 11. or those, *Isa.* 65. 5. This is evident, when those extraordinary gifts were bestowed in the Primitive times, the Apostle saw it necessary, to caution those that were endued with them, against ostentation, *1 Cor.* 14. Yet even in the exercise of these gifts, there may be much of seeming humility and self-abasement, in outward expression, while the heart secretly admires it self. Now, hence it follows, that when a man thus gifted, hath been outwardly enlarged, hath had liberty of words and expression, he comes off with much satisfaction; if he have but so acted his part on the Stage, as to come off with publick applause, he is

well pleased : for he hath his reward (as *Matth. 6. 5.*) though his heart (it may be) was full of distractions , pride , vanity ; whereas on the other hand , if he hath been bound up as to expression , and so miss of his expected commendation , then he is crest-fallen , then he is offended at himself , not so much , that he hath offended God , as that he hath not pleased men.

But the Spirit of prayer is of a contrary nature : The more of that , the more humble ; it layes a soul low , and fills it with the sense of its own wants , weakneses and miscarriages : Its work is to help the soul to abase it self in the sight of God. And hence it follows , that outward enlargements do not satisfie. Though a man hath spoken with the *Tongue of Men and Angels* , so as to have mens applause ; yet he sees so much vanity , deficiency , and corruption , as keeps him humble ; yea , when others have thought him most enlarged , he sees most cause to bewail his inward straitness. Alas (thinks he) did you but know , how little feeling I had of what I uttered ; what a distracted heart , what vain thoughts , what impertinencies and extravagancies , were mixed with my prayers , you would see little cause to commend me : Nor (on the other side) is outward straitness so grievous , if he hath found inward enlargements : for thus it is sometimes , a soul may in some cases take up that of the Poet,

— *inopem me copia fecit :*

It

It may be lost in the fulness of its own sense ; its affections may be too big for its expressions ; (which may be in part, the import of that in the Text, *Groanings which cannot be uttered*) like a narrow-mouth'd Bottle, which, though filled to the top, yet nothing will come out. Now, when a soul finds it self thus, he can rejoyce, though others may mis-judge, he rejoyces that he had a full Tyde of Faith, Love, holy Desires, and heavenly Affections, though in respect of expression, it was a very low Ebb. These things are especially experienced, when we perform the duty with others.

3. The meer gift, looks more at the performance, than the success of the duty ; seldom doth it follow prayer, with faith or waiting ; for it hath its end, *viz.* credit and applause from men. If a meerly gifted person, hath but prayed himself higher into the esteem of men, his end is attained ; he looks no further. Hence it is, that such have little regard to those things, which may render their prayers, successful and acceptable with God : he doth not consider, where the stress lies ; nor enquire whether he hath so prayed, that God may hear and answer ; but rather, whether he hath so prayed, as to deserve mens commendation. Two things there are, mainly conducing to the Efficacy of prayer.

1. Interest in Christ, and Faith exercised on his intercession : Without this, prayer is abomination to the Lord. Now, meer gifts do

Matth. 6. 7.

do not eye Christ; such think to be heard, for their gifts sake (as the Heathens, for their much-speaking) they think the Rhetorick, Arithmetick, Logick, or Musick of their prayers, shall find acceptance; or indeed they do not much look at God, whether he hear or not. I deny not, but such may make as frequent mention of Christ, and may have his name as much in their mouths, as any; but there wants *Faith in Christ*.

2. Purity of heart, is the other great qualification: Jam. 4. 8, 9. *Cleanse your hands ye sinners, purifie your hearts*——then, *Draw nigh to God*——And 1 Tim. 2. 8. *we must lift up pure hands, without wrath or doubting*: For, as David saith, *If we regard iniquity in our heart, the Lord will not bear our prayers*. But now the meerly gifted person, hath little regard, to get, or keep his heart pure, any further, than as the vanity or impurity of his heart, may hinder the outward exercise of his gifts; he little considers, what a holy God he draws nigh to, who cannot endure iniquity.

Pla. 65. 18.
See John
9. 31.

Whereas, the Spirit of prayer, makes a man mainly solicitous about audience. Such as have it in exercise, would not willingly go away without their answer; and therefore labour, so to posture themselves, and to be under such qualifications, as that they may speed in their addresses to God: Especially, they are solicitous about the two great *Qualifications* before mentioned.

1. That

1. That they both have, and improve Interest in Christ : The Spirit of prayer doth as naturally lead the soul to Christ, as the Needle touch't with the Load-stone, turns North or South : It teacheth us the wisdom of the men of Tyre and Sydon, to make Christ *Act. 13. 26.* our *Blastus*, our Intercessor. And,

2. It makes them careful, to approach the Majesty of Heaven, with some degree of heart-purity : and this not only, while the duty is performed ; but, before and after also : knowing, that an unholy heart, is unfit to serve a holy God withal. In a word, the Spirit of Supplication, is also a Spirit of Sanctification ; and therefore helps the soul in some measure, to live as it prays ; whereas the gift of prayer, may lodge in an impure heart.

It were easie, to add other differences : as this. The gift of prayer faints, and gives out, when it meets with opposition : but, the Spirit of prayer, gathers strength, and encreaseth its importunity. Again, the gift of prayer, is useful to others ; but the Spirit of prayer, brings comfort and advantage to ones own soul, &c. But I proceed to the third thing.

3. The *Third* thing, which carries some resemblance to the spirit of prayer ; and therefore is to be distinguished from it, is the urgings and pressings of natural Conscience. It is undeniable, that Prayer and Invocation of a Deity, is a piece of Natural Worship : I mean, attested by the light of Nature.

Nature. It is one of the more immediate conclusions, flowing from the consideration of Gods Nature, of our Relation to him, and the necessity of supplies from him, that God is to be called upon. For, if God be the Supreme Good, the Fountain of all Good : and if we can have nothing, but by his leave ; nor any thing that is good for us, without his love ; In a word if our whole dependance be upon him, as to our Being, Sustainment, Comfort and Happiness (all which, right Reason will teach us ;) Will it not undeniably follow, that he is to be prayed to ? Will not Nature teach us so much in point of Duty, since he is our Maker and Sovereign ; and in point of Ingenuity , since he is our Benefactor ? Now, even Natural Conscience, having to the light of *Reason*, the light of *Scripture*, and express injunction of God, added ; it cannot but sometimes urge and press to the duty ; and upon our palpable neglect, accuse and trouble : How these urgings, may be distinguished from the Spirit's motions ; is the Question to be resolved. Only, let it be premised (which I would also should be understood concerning the gift of prayer) that where the spirit of prayer is, there may be also urgings of Conscience ; yea, the Spirit makes use of Conscience, to put us upon duty. So that the sense of the Question, is, Whether it be *merely* the urging of a natural conscience ; or, whether the Spirit of God, by its gracious incitements , sets conscience on work,

work, to move us to this duty. And here,

1. Natural Conscience doth not ordinarily and constantly prels us; but upon some extraordinary occasion; whether, upon some powerful conviction wrought upon it by the Word; or the impression of some awakening Providence: as the Marriners in *Jnah*, Jon. 1. 5. being startled by the Storm, fall to their prayers; Thus *Pharaoh* entreats *Moses* to pray for him, when terrified by Gods Judgements: and *Simon* the Sorcerer, affrighted by *Peter's* words, desires his prayers. Natural conscience, rather drags us to God, as a severe Judge; than drawes, or allures us to come to him, as a loving Father. Whereas the Spirit of God, though not alwayes alike, yet ordinarily, invites the soul into Gods presence, and bespeaks it, with words of love and sweetness. And though I deny not, but it may set in with such Convictions and Providences; yet, not *then* only: it makes use of Precepts, Promises, Mercies, and other occasions (as was shewed before) to move us to this duty.

2. Nor doth Natural Conscience bring in assistance. It puts the soul on, but puts no strength into it; whence, the duty is not spiritually performed; but slubbered and shuffled over: The water cannot rise higher, than the fountain. The best *that is born of the flesh, is flesh*. A man may be vehemently urged, but when he sets out, his leggs fail him: like some sick person, that finds his

John 3. 6.
Appe-

Job 20. 20.

Ezek. 2. 2.

Appetite craving; yet, when he comes to it, can eat nothing; his Stomack turns against every thing, that is set before him. There is a great dislike and disrelish of the duty within. Terror puts him on, corruption puls him back: little he can do; and indeed he cares to do but little: he hath no heart to the work, and therefore gets it out of hand as soon as he can: only, something he must do; else he shall not feel *quietness in his belly*. But, the Spirit of God (as we shew'd before) puts on to the duty, and sets in with us. It not only, bids us, stand on our feet; but, enters into us, and sets us on our feet, and then takes us by the hand, and teacheth us to go. So that the soul is carried out, and carried on, with some degree of cheerfulness; though not without many pull-backs, and much opposition: or, if it doth not make us chearful; yet, it makes us, in some measure careful. If the soul cannot express its wants, it can vent it self in groanings that cannot be uttered; if it be outwardly straitned, yet, there is a kind of infiniteness in its desires; the heart is for duty, and communion with God, though the hand can do little.

Luk. 16. 6.

3. *Natural Conscience*, though it presses earnestly; yet, it is easily satisfied; a little thing stops its mouth: like the unfaithful Steward, it will take up with fifty, for an hundred; it takes up with half-payments, slight performances. So that something be done (though never so poorly, and distractedly)

it is well satisfied. But where the Spirit of God is the Principle, it causes the soul, to hold on its motion, till something be done, in, and by duty. It makes us, have respect to the manner, as well as the matter of our performances. Or, if duty be at any time huffed over, it lets not the soul be at rest; there is disquietment within; and the miscarriages of one duty, become matter of confession and humiliation in its after-performances.

4. (What was said of the gift of prayer, may be also said here.) *Natural Conscience* little regards the Issue of duty. Its end is not so much to be heard, as to be eased: the Convictions of duty, are its burden; which, when they are, a little satisfied, it is at quiet, as having obtained its end. Whereas, the Spirit (as before) makes us solicitous to be heard, as it teaches the soul, to ask things necessary; so, it enables the soul to wait for an answer. And hence follows, on the one hand, mourning, humiliation, perseverance, and greater importunity in prayer, if the mercy be not given in: And on the other side, if the Petition be granted; then, is the soul carried out in thanksgivings, and holy rejoicing; and (with the cleansed Samaritan) Luke 17. 15. it returns, to give glory to God. Neither of which, are found in those, who are acted meerly by the urgings of *Natural Conscience*.

4. There is yet a fourth thing, to be distinguished from the Spirits motions and assistances:

sistances: viz. *Good moods and fits* in a meet natural man. Violent pangs of goodness, sometimes seize upon a wicked man; and in these fits, he will pray, and it may be with much seeming fervour and devotion, as I may allude to what is said of *Jeremiah*, Jer. 22. 23. *How gracious shalt thou be, when pangs come upon thee?* Oh, how devout, how prayerful, how zealous, may he seem to be during the fit, and yet all vanish? That thus it may be, is fairly intimated, Job 27. 10. *Will (the hypocrite) delight himself in the Almighty? Will he always call upon God?* q. d. He may indeed sometimes pretend love to God; he may for a fit call upon him; but this will not continue: it is a fading colour. And though nothing be directly said of the *Stony ground*, as to prayer; yet, you may, by a parity of Reason gather, that those there by represented, may pray in their good fits: for, you read, that they hear the Word; they receive it, yea, speedily (*anon*, as we express it) yea more, *with joy*. Oh it is sweet, they are ravished with it. Now in this mood, they may doubtless, have an appetite to prayer; yea, be very much delighted in it, while the pang lasts. Temporary faith may produce temporary prayer. Now, to give a clear distinction betwixt these, and the Spirit's motions, is a work of much difficulty: considering,

1. That even those, that have the Spirit of prayer, do often experience sad abatements, and frequent withdrawments (as will

Mat h. 13.
20, 21.

Vid. Bolton's Self-enriching Examin.
p. 173.

appear in the following Cases) so that they are often at a loss, and fear lest theirs be no better, than some temporary pangs of natural affection.

2 And then, how much of enlargement, and fervency, what seeming meltings, and breathings, a natural man may have at such times, how much he may be transported above himself, &c. This considered, it must needs be, a case of much difficulty : here is a very small thread to cut by ; a very narrow Bridge to go over : and very dangerous it is, lest in pulling up the Tares, the Wheat also be pulled up (that I may only allude to that Parable) lest I should either slay the souls, that should not die, or save the souls alive, that should not live : may that blessed Spirit (whose operations, I would clear from all mistakes and misconception) lead me into this, and every other Truth ! Depending on his Assistance, I proceed to the Resolution of this intricate Case.

First then, These fits differ from the motions of Gods Spirit, in their root and cause : they, only proceed, from some external impressions, or some light touches upon a mans Spirit, which the Holy Ghost calls, a *tasting of the heavenly gift* ; a being made *partakers of the Holy Ghost* : a *tasting of the good word of God*, and the powers of the world to come ; i. e. a slight superficial participation of these things, with some delight (fitly resembled by *Tasting*) So that they are nothing but Nature elevated, not Grace exercised;

Matth. 13.
29.

Ezek. 13.
19.

Heb. 6. 4, 5.

Deodate,
Calvin, and
others. e

cised ; and differ as much from the Spirits motions, as a fiery *Meteor* (which is nothing, but an oylie Fume or Vapour, drawn out of the Earth or Water, by the Sun's heat into the Air, and there set on fire) from a *fixed Star*. So that it is good to see, whether there be in us *the root of the matter* ; whether the Spirit of Grace hath begun a work of grace upon our hearts. You may remember, I distinguished the Spirits gracious assistance, into *Habitual*, (which is a praying disposition wrought in the heart of every Believer at his conversion, and growing up together with his Sanctification) and *Actual* (which is, the Excitation of those Habits wrought in the soul.) Now, did you ever find, that Habitual praying-frame ? That is, those graces, which are to be exercised in prayer ; such as Faith, godly Sorrow, Repentance, a holy Reverence of God, sincere Love to Jesus Christ ? In a word, Is there a foundation laid in thy soul, of Repentance towards God, and Faith towards the Lord Jesus Christ ? Then, it may be hoped, that those lively stirrings are the effects of the new Nature, the motions of Gods Spirit, which hath taken up his dwelling in thy soul : But if thou art a stranger to the sanctifying converting work of Gods Spirit : If those seeds of grace, were never cast into thy soul ; it is evident, that those good moods, are nothing but Nature elevated by common grace, or transported, by some more than ordinary impression from without,

out, it may be some unexpected mercy thrown in; as it was with the *Jews*, upon the drowning of *Pharaoh* and his Host, *Then believed they his words, they sang his praise.* *Psal. 106.* But it was but a pang of goodness; *They soon forgot his works, they waited not for his counsel:* Or perhaps, some moving affectionate discourse, may have charmed thy affections into an Ecstasie, or captivated thy Reason, to the over-powring light of the Word; and given thee a convincing discovery, of the transcendent sweetness of Communion with God and Jesus Christ in duty; which impression, while it continues fresh upon thy soul, may wind it up to a high pitch of Natural or Artificial fervency (as a Reverend Divine of ours, hath well distinguished.) Or else, some extraordinary tie upon thy soul, may for the time put life into thy Devotion: a very *Dog*, may be sometimes detained before the Lord; it is supposed, in conscience of some Vow, or some express Devotion. The worst of men may have their devout moods: but alas! it is but from some outward impulse. So that, Try what thy state is; if thou art a stranger to the Spirits converting, regenerating, sanctifying work, it is not to be thought, he doth actually stir thee up to duty. The Spirit only moves to duty, those whom he fits for duty. He is first a principle of life within, then of action without.

2. But that which may more sensibly distinguish

Bolton ubi

supra.

1 Sam. 21.

Qui se

clausurat in

domo Do-

mini ut sol-

veret votum

suum. Arab.

sing with those fits of goodness, from the Spirits motions, are, the different fruits and consequences. There may be as much seeming fervour and zeal in those good fits, while they continue, but they are not attended with such fruits as the other. To instance in some.

1. When these are over, the man is but what he was before: while the pang is upon him, Who more heavenly and devout? Who speaks greater things of God and Christ, the sweetness of duty, the advantage of holy walking, the pleasures of communion with God? But alas! it is but as the Morning Cloud, and as the early Dew it goeth away.

Hof. 6. 4.

Quantum mutatus a illo?

*Stipula
flamma.
Cato.*

Here he is quite another man. Was he loose, debauch'd, prophane before? You'll find him so still. Was he drunken, riotous, voluptuous before? So is he again, as soon as the fit is over. Alas, it was but a meer blaze: It is quenched as Towe, as the fire of Thorns: and then he neither prays, nor cares for prayer: or, if he keep up a form, it is without conscience, or affection. Now, where the Spirit hath furnished a soul with praying abilities, it sanctifies that soul: there is some care of a conversation answerable; and though there may be abatements, yet the soul feels, and complains thereof: whereas, the other sits down contented in the neglect of

Cant. 5. 5.

of duty. Where the Spirit puts in his hand, by the hole of the door, he leaves sweet-smelling Myrrh upon the handles of the Lock, which inflames the soul (though for some time it may lie under indisposition) with enlarged desires after his return. But there are no such complaints under deadness, or breathings after quicknings, in the other.

2. These fits, are often encouragements to more looseness afterward. The soul being puffed up with a high conceit of his own performances; as having thereby mightily engaged God (an ordinary attendant on his flashy devotion) thinks he may take some liberty; he hath super-erogated by his prayers, and now may sin the more freely; much like the Harlots speech; *I have peace-offerings with me: This day have I payed my vows:—Come let us take our fill of love.*—*q. d.* I have performed an extraordinary piece of devotion, and now I am at liberty to begin a new score. This is far from those, who are endued with the Spirit of Prayer. Have they found extraordinary assistance? Hath the Spirit lift up their hearts, and wound them to a higher pitch than ordinary? This draws out thanksgivings to God. Thus they think; Oh, what need have I to watch against sin? How carefull should I be, lest I damp out these flames, by earthly mindedness? lest I take cold after such heats? Yea, the remembrance of what they have been enabled to confess, and beg,

Prov. 7.
14, 18.

becomes a tie upon them, to restrain them from committing the sins confessed, and a spur to put them upon pursuit of the graces they have begged: these are the genuine fruits of the Spirits enlargements. I deny not, but the Devil, and our own corruption, may make use of these, as a Temptation to slacken our diligence afterwards: but it is not ordinarily so. Those fits and flashes, ordinarily bring forth such fruits.

3. (Which I toucht upon in the last) these good fits puff up. Man is naturally a self-admirer, and if he hath any thing above ordinary, he prides himself in it. The most civilized, and moralized, amongst the Heathens (though they sometimes spake meanly of themselves) could never get victory over that self-applauding humour. It sticks very close to nature; nothing but grace can subdue it: nor that perfectly, till we be made perfect. For each to esteem others, better than themselves, is the hardest thing in the world (*Si quid in tota vitâ difficile, hoc in primis; Nam, Regis intra se quisque animum habet, &c.* as Calvin upon Phil. 2. 3.) But to the purpose; Such as have only Nature elevated come off more proud, whatever shew of humility they may make in the duty: Whereas the genuine effects of the Spirits assistance (as we shewed before) are, to lay the soul low in its own eyes; and indeed there is not a better evidence, that our enlargements are spiritual, then when we are enlarged in the sense
of

of sin and misery, and thence become enlarged in our apprehensions of Gods goodness and mercy.

4. These good fits are easily put off. How small a Temptation, will hire such from duty? How easily are they discouraged? How soon is their patience spent? God must either come speedily, or they will be ready to say with that blasphemer, *This evil is of the Lord, what should I wait for the Lord any longer?* they are ready to expostulate with God, as if he did them an injury: *Wherefore have we fasted, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge?* A cross Providences, puts a dash upon their devotion; they will sometimes verifie that, which the Devil falsely suggested against Job, *Doth Job fear God for nought? Hast thou not made a hedge about him, and about his house? — But, put forth thy hand now, and touch all that he hath, and he will curse thee to thy face.* Their devotion was not so hot, as their passion will be high, when God crosses their wills. I say, thus it is sometimes with such. But now, where the Spirit enables, the soul gathers strength by opposition; follows a flying God; disappointments set an edge upon his prayers, and call his patience into exercise: He will close in with God, though he go halting away. His resolution is, *Though he kill me, I will trust in him, I will pray to him: and though there may be a damp upon him, his heart down, his Spirits faint; yet, he rises*

2 Kings 6.
33.

Isa. 58.3.

Job 1. 9;
10, 11.

Job 13.15.

again, and renews, encreases his importunity.

Thus I have laid down something, whereby the good fits of Nature, may be discerned, from the grace of the Spirit of Prayer.

And this may suffice to be spoken, in answer to the second Case; wherein we have endeavoured to distinguish, betwixt the Spirit of prayer; and those things that seem to have some affinity with it.

CHAP. IV.

I Shall now proceed to the Resolution of a third Case relating to the Spirits Assistance in prayer, in answer to which (as to all the following) I shall speak with more brevity than to the former; and with as much plainness, as the Lord shall enable me.

Case 3. Whether will the want of the Spirits Assistance, excuse our Neglect or Non-performance of the Duty? A Question worthy our serious consideration. For, though it be look't upon, as the opinion of a few brain-sick persons, that we must never pray, but when moved by the Spirit: yet methinks, they may seem (*insanire cum ratione*) to have, at least, some shew of Reason

son for this Assertion. For this is undeniable (and the Text in hand clears it) that, without the Spirits moving assisting influence, we cannot pray as we ought : our prayers are not acceptable, but when they are the breathings of Gods own Spirit. For, as it is here, *v.27.* God knows the (*φρόνημα*) *the mind, meaning, savourings, breathings* of his Spirit : *i.e.* so knows, as to accept : and on the other hand, he knows the (*φρόνημα σαρκός*) *the mind, the motions and desires of the flesh, so as that they are abominable to him* : Now, shall we say, that a man is bound to do that, which is displeasing and odious to God ? What delight can God take, in a prayer proceeding from a carnal heart ? *The Sacrifice of the wicked, is abomination to the Lord ; but the prayer of the upright is his delight.* So, that it may seem to have some colour of Reason, that where the Spirit is wanting, the obligation to the duty ceaseth : though upon due consideration it will appear but a colour.

Eph. 2. 3.

Prov. 15. 8.

Therefore, to make my way clear ; I shall go by steps in resolving this Case. .

Prop. 1. A man may be said, to want the Spirits assistance : either,

1. When he is utterly void of the Spirit of grace, while he is in a state of Nature and unregeneracy : Such, are said to be *in*, and *after the flesh* ; to be *carnally minded, not to have the Spirit of Christ*, in whom the Spirit of God hath laid no foundation of a saving work.

Rom. 8. 5,

8, 9.

Jude 19. }

2. Or,

2. Or, when he wants the actual quickning motions and assistances of the Spirit: though he hath a saving work begun, and his life be whole in him; yet he is in a spiritual Swoon, hath no warmth, no motions or stirrings heaven-ward, little differs from a meer carnal person. That it may be thus for a time, the sad experience of some of Gods precious servants will testify.

Prop. 2. The Assistance of the Spirit, is Gods gracious vouchsafement, and meer indulgence. God is not a debtor to any: If he withhold it, none can charge him of injury or injustice: and, if he vouchsafe it, none can say, they have obliged God thereunto. The Spirit is a free Agent, and *John 3. 8.* *blows where it listeth.* It is Gods Spirit, and not ours; and he may say to us, as in *Matth. 20. 15:* *May I not do what I will, with mine own?* The Influences of the Spirit, are like the Influences of Heaven: Who can blame God justly, if it do not rain or shine, when he would have it?

Prop. 3. Prayer is a duty indispensably arising, from our Relation to God, as we are his creatures, endued with reasonable souls, having our whole dependance upon him: So that our Obligation to the duty is lasting, and ceases not, while we are in the body, compassed about with infirmities, necessities, temptations; in respect whereof, we continually stand in need of Gods help: We are taught

taught every day to say, *Give us this day our daily bread*——Whether therefore we have, or have not the Spirits assistance, the duty is duty still ; the necessity of it, and obligation to it , is permanent , not variable according to the vouchsafements or withholdings of the Spirit ; and therefore it is sinful, to neglect the duty, upon pretence, that we have not the Spirits enablements. Mat. 6. 11.]

This I hope, might satisfy any unprejudiced Judgement ; but, because I would make things as Practical as I can, I shall add something further, to evince the Absurdity of their Opinion, that make our Obligation to the duty void, where the Spirit helps not. But of this briefly.

Arg. 1. This assertion as strongly fights against all other duties, as this of Prayer : for, without the Spirits Assistance, we cannot perform any duty pleasing to God. And indeed thus far, have some already improved it : Hence, they will neither read, nor hear, &c. but when the Spirit moves them. So, that this conceit (however it may carry some shew of Reason in it) seems to be a piece of the Devils Sophistry, devised to subvert the practice of Religion : an Invention much like the Pharisees *Corban* ; whereby Mat. 15. 5. they disoblige Children from their duty to Parents. Nay, what a door would it open to all wickedness, licentiousness, atheistical and vile practices ; and then all must be charged on

on God, because he gave them not his Spirit to restrain, and sanctifie them? Can any thing be more blasphemous, or more tend to the subversion of Religion?

Arg. 2. That which is a punishment of sin, cannot be an excuse for the neglect of duty: now the withdrawing or withholding the Spirit's assistance is often a just punishment for sin, for our grieving, slighting, quenching the Spirit, &c. When we improve not it's offered help, reject it's motions, or arrogate to our selves what we should ascribe to it's gracious enablements, or the like; how justly may God withhold it? This seems to be *David's* case, when he had fallen so grievously; it is probable, he found a want of the quickning comforting influences of Gods Spirit: and therefore prays—*Take not thy Holy Spirit from me: q. d.* I feel decays, and withdrawings, Oh, do not wholly deprive me of its Indwelling. Again, *Restore unto me the joy of thy salvation*, and uphold me with thy free Spirit: He felt weakneses and faintings, and therefore prays to be upheld——But now, did *David* forbear to pray? Nay, doth he not pray more importunately? Were that opinion right, then a man might by some horrid provocation grieve away the Spirit of God, and then he should be disobliged from duty, than which, what can be more absurd and impious?

Psal. 51.
11, 12.

Arg.

Arg. 3. But to put all out of question, The Precepts concerning this duty enjoyn constancy in it : and the patterns of the Saints agree to those Precepts, 1 Theſſ. 5. 17. *Pray without ceasing*, Eph. 6. 18. *Praying alwayes with all prayer and supplication in the Spirit, and watching thereunto with all perseverance*. Let none cavillingly object, That we are bid here to *pray alwayes*, but yet in the Spirit : for (besides that it is doubtful whether the Spirit of God be meant here) it follows not hence, that we must never pray but when moved by the Spirit. We ought indeed alwayes to beg the assistance of Gods Spirit, but if God in justice withhold his Spirit, must we therefore neglect our duty ? But more of this, by and by. Daily prayer is enjoyned us in that pattern, which our blessed Saviour hath prescribed us, and so much was typified by the Morning and Evening Sacrifice. As for the Practice of the Saints, Psal. 55. 17. *Evening and Morning, and at Noon will I pray, and cry aloud* — Dan. 6. 10. *Daniel kneeled upon his knees three times a day, and prayed and gave thanks before his God, as he did aforetime*. Note, that it was his constant practise. It were easie to add more here, but this may suffice to convince those that are not wilfully blinded. I would only add that this Opinion would destroy all stated publique prayer, since we cannot tye up the Spirit to our times, yet there are frequent in-

junctions

junctions for it in the Word, Let that one Text suffice, 1 Tim. 2. 1, 2.

Object. Will any yet urge the Text in hand and tell me, that without the Spirits help we know not what to ask, and therefore our prayers will be but vain babblings, or taking Gods name in vain ?

Answer. 1. True indeed, we cannot pray as we ought without the help of Gods Spirit, but I urge, Is the Obligation destroyed, when assistance is denied ? No, this shews us the sad condition of every carnal and unregenerate person, and all such as have not the Spirit, what a sad Dilemma they are in ; If they pray not, they sin, by neglecting a manifest duty; if they pray, they sin, by an ill management of it : This should make us hasten out of that doleful state, and I would add here, that there is (*aliquid tertium*) a third way : I say not, that we are absolutely bound to pray without the Spirit, nor yet to neglect the duty because we have not the Spirit, but we are speedily to go to Christ, and accept him on Gospel Terms that the Spirit may be poured out upon us from on high, that we may have the *spirit of grace and supplication* given us.

2. I may further answer, that though God sometimes vouchsafe his Spirit to stir up his people to prayer, yet this is not to be presumed, or constantly expected or depended on. Its help is not alwayes Antecedent to the duty, but comes in upon our endeavours.

deavours. Our work is to do what we can, in hope that God will by his Spirit enable us to do what of our selves we cannot. He that sits down resolving to do nothing till the Spirit put him on, doth Tempt the Lord, and unwarrantably expect what God hath no where absolutely promised. I would therefore say to the Christian that complains of deadness and indisposition as *David to Solomon, Arise* 1 Chron. 22. 16. *and be doing, and the Lord will be with thee.*

It may be observed, how low and disconsolate *David* is in the beginning of some Psalms, and yet how full of Faith and Confidence in the close: May we not rationally think, that the Spirit of God raised him up, and came in upon him, while we was meditating or praying? I shall but lay this one thing before those, that oppose this Truth. Do you forbear to plow, or sow, till God bid you: till he come and tell you, He will bless your labours, and send rain and seasonable weather? &c. Or, do you forbear Food or Physick, till God give you assurance, that he will bless the creatures, and make them nourishing and healthful? No, but you plow and sow, eat and drink, &c. expecting Gods blessing, *He that ploweth, ploweth in hope* — 1 Cor. 9. 10. And should we not do the like in spirituals? not stay till we have a particular command, or impulse of the Spirit, but take all opportunities to read, hear, pray, &c. in expectation both of Gods assistance in, and his blessing upon our endeavours.

CHAP. V.

A Fourth Case concerning the help of the Spirit in prayer may be this.

Case 4. What is on our part to be done, that we may enjoy this great Privilege, that our prayers may not be the meer expressions of our lips, or workings of our own hearts, but the breathings of Gods Spirit? A Question, which deserves our serious thoughts, though I shall dispatch it in a few words, leaving many things to your own meditation and enlargement.

Ans. 1. We can do nothing to merit or engage the Spirit of God, to attend us in our prayers. You have already heard, that the Spirit is a free Agent; not working by constraint or necessity; nor can all our endeavours oblige him to us. Far be it from us, to imagine, that we have any of that preparatory, or congruous Merit the Papists dream of, whereby we may deserve the graces of the Spirit. All grace is the free and undeserved gift of God: we may put that Question to those that have the greatest measures of grace; *Who maketh thee so different from another? and what hast thou, that thou didst*

1 Cor. 4. 7.

didst not receive ? (i. e. freely, undeservedly)
Now if thou didst receive it, why dost thou
glory, as if thou hadst not received it ? i. e. Why
dost thou boast, as if it were purchased by
thy own endeavours or deservings ?

2. Yet something may be done in order to our receiving, or being capable of the gifts and assistances of the Spirit: that is, in the doing whereof, God may graciously bestow his Spirit; not, because we deserve it; but, because he hath graciously promised to bestow it, and hath made that the condition upon which he will give his Spirit.

1. The first and great condition is, That we accept Jesus Christ, according to the tender of the Gospel: The Spirit of Adoption, whereby we cry *Abba Father*, is the Privilege of Children: *Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father.* Observe here, He is called the Spirit of his Son; not only, because the father hath not given his Spirit by measure (that is, above measure) unto him; but, because he procures the sending of the Spirit, with all the gifts and graces of it. It will not here be necessary to descend into that intricate Labyrinth, Whether the Spirit, as to some of its graces and operations, be not received into the soul, before its actual close with Christ (the Affirmative whereof, as to the order of Nature seems to me unquestionable) But as to the Case in hand, it is sufficient to know, that the Spirit of Supplication, is only their Privilege,

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Gal. 4. 6.

John 3. 34.
& 14. 16.

John 1.12.

ledge, who are Sons ; and Sons none can be, but by regeneration, and implantation into Christ: *To as many as received him, to them gave he power (right or priviledge) to become (γινώσκειν, to be, or to be made) the sons of God, even to them that believe on his name.* Would you then be endued with a Spirit of prayer, that you may come to God with reverence and confidence, that you may be enabled to pray, with groanings not to be uttered, that the Spirit may make Intercession in and for you, according to the will of God ? Here then is the way, come to Christ, cast off all self-righteousness, accept of his merits and satisfaction : Take his yoke upon you : put it out of question, that Christ is yours, by making your selves his, giving up your selves to him wholly, absolutely, unreservedly. None can have the Spirit making Intercession in their hearts, but those that accept of Christ, and have him their Intercessor in Heaven.

Gal. 5.17.

2. The next thing to be done, is to purge out those corruptions which hinder and damp the Spirits Operations : all sin nourished and harboured in the soul, hath a tendency that way : It flatters the affections, and grieves the Spirit. *The flesh lusteth against the Spirit, and hinders that we cannot do those things we would.* Conscience of sin, mightily weakens confidence in prayer (as we have already shewed) ; vain and worldly thoughts fill the heart, and keep out the better motions of the Spirit. So do turbulent and unruly passions :

fions : 2 Kings 3. 15. The Prophet *Elisha*
 being in a passion at the sight of wicked *Je-*
boram must have a Minstril to calm h's Spirit,
 and purifie his affections, before the Spirit of
 Prophecy can seize upon him : As the wrath
 of man works not the righteousness of God, Jam. 1. 20.
 so it hinders the workings of his Spirit : you
 may observe, that when the Apostle bids us,
not grieve the Holy Spirit of God, he immedi-
 ately adds, *Let all bitterness, and wrath, and* Eph. 4.
anger, and clamour, and evil speaking be put 30, 31.
away from you, with all malice. It seems
 these do in a special manner grieve the Spi-
 rit. It is a calm and quiet Spirit, and de-
 lights to be, and work in a calm and quiet
 soul : a forgiving reconcileable frame is re-
 quisite in all our addresses to God, since we
 are taught to pray, *Forgive us our debts, as* Mat. 6. 12.
we forgive our debtors. So do covetous de-
 sires, carings about worldly things ; so fil-
 thy unclean lustings, &c. If therefore we
 would be filled with the holy Spirit, we
 must labour to empty the heart of these and
 other corruptions. If the Devil must have
 the Room of our hearts, *empty, swept, and* Mat. 1. 44.
garnished (after his fashion) that is void of
 grace, filled with impurity, that is his gar-
 nish (as Calvin upon the Text, *Satana sola*
deformitas pulchra est, & nihil bene olet præter
factorem & sordes : Deformity is Satans beau-
 ty ; and noisome smell, his delightful fa-
 vour) I say, if the Devil must have it so ;
 surely the Spirit of God would have our
 hearts pure from filthiness, cleansed from
 F 2 the

the defilements which are in the world through lust.

3. In the deep sense of our own ignorance, and insufficiency, beg the Spirit to help and enable, to teach you how, and what to pray. It is amongst the good things which God hath promised to bestow upon those that ask it : Compare Matth. 7. 11. There it is *good things* in general, with Luke 11. 13. There it is *the Spirit*, as being eminently a good thing, or comprehensively and virtually, the summ of those good things which God bestows upon his children. This is promised for asking only. Labour to be sensible of your own necessity. To which end, do but consider, what a pure, holy, heart-searching God you are to draw nigh to, what qualifications are required in those that worship him; and particularly, what graces are requisite to the spiritual and acceptable performance of this duty. For instance, Heart-purity, *If I regard iniquity in my heart, the Lord will not bear my prayer.* Sincerity, your prayer *must not go out of lips of deceit.* Faith and Confidence, you must *ask in faith,* Jam. 1. 5. *nothing wavering.* Zeal and Fervency, Importunity and Perseverance : so much you are taught by the Parable of the importunate Widow, and the example of the Woman of Canaan. Humility and Reverence, You must *not be rash with your mouth, nor your heart hasty to utter any thing before God*— Besides, your prayers must be according to the will of God ; add, that your Confessi-

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Psal. 66.
18.

Psal. 17. 1.
Jam. 1. 5.

Luk. 18. 11

Ecc. 5. 2.

ons must be attended with a humbling sight of sin, and hearty sorrow for it; your Petitions with a deep sense of your wants, and enlarged desire and expectation of supply; to all which, must be added, Charity and Compassion towards others. These and many other graces and qualifications are requisite to the acceptable performance of this great duty. Now sit down, and consider your own strength: Are you able to go upon your own legs? Can you either bestow these graces upon your selves, or put them in exercise? Were prayer nothing but wording it with God, the Spirits help were less needful; but if this be indeed to pray, Oh what need have you and I, to beg down the Spirit of God into our hearts, to enable us hereunto?

4. Meditation also, is another means, whereby we may be fitted for the Spirits operation; it is a door by which it enters into the soul; it prepares the Sacrifice, upon which, fire from Heaven often comes down. *My heart was hot within me; while I was musing, the fire burned: and this fire breaks out into prayers and ejaculations.* Psal. 39.3, 4, 5. These duties are of such affinity, that the one is (probably) put for both. *Isaac went out to meditate, (or pray) in the field at Even-tide*——and they are joyned together, Psal. 5. 1. *Give ear to my words, O Lord, consider my Meditation.* So Psal. 19. 14. There is a natural connexion betwixt them: Now the Spirit of God works in a natural

Gen. 24.
63.

methodical way; the soul is oyl'd by Meditation, then the Spirit sets it in motion. If you ask, What Meditations will prepare us for the Spirits in-comes; There is a large field to expatiate in, the works and Word of God, the Precepts, Promises, examples of the Saints, the encouraging experiences of Gods people, the prevalency and perpetuity of Christs Intercession; and especially, your own wants, infirmities, temptations, these will be spurs to put you on; and in so doing, the Spirit will not be wanting to fill your sayles.

5. (Which respects those who have a foundation laid, and a work of grace begun on their hearts) Stir up the gifts and graces, which are bestowed upon you. Laziness deprives us of many a sweet experience in this kind. We must therefore, not let the graces of Gods Spirit lye as sparks hid
 2 Tim. 1. 6. in the ashes of corruption; but (as Paul exhorts Timothy) we must (*ἀναζωοποιῆν*) blow them up into a flame. The Prophet complains, Isa. 64. 7. *There is none that calleth upon thy Name; there is none that [stirreth up himself] to take bold on thee.* Hebr. that fortifieth, hardneth, puts himself in a military posture, ranks himself; so the word properly signifies, 1 Chron. 12. 33, 38. Remember what I have already told you, that the Spirit comes in upon our endeavours: Seldom do they that in good earnest set upon duty, want divine assistance. Be but in good earnest, and I dare assure you, to find some measure of enablement.

This

This is what I shall give in by way of Counsel in this case : but possibly, some may have this secret Objection in their hearts against all that I have said :

Objct. You prescribe such things, in order to the attainment of the Spirit, which presuppose the Spirits being already in the soul : Who can accept Christ, or purge his heart, or pray aright for the Spirit, &c. but those that already have it ?

Ans. I answer briefly : It is granted indeed, that without the Spirit enabling, these things cannot be done : Yet, neither are such directions, nor our endeavours vain ; If so, then all the Counsels and Exhortations of the Word, all Precepts, Means, Motives, would be vain upon the same account. I am far from asserting the Power of Nature in supernatural actions, or that Popish merit of congruity (consisting, as they tell us, in those preparatory dispositions acquired by our own endeavours, by which grace is merited) But I may, I think safely, assert these two things ;

1. That man is not a meer stone, he is endued with a reasonable soul ; that is, *Understanding* to conceive of things propounded, and *Will*, to choose the good, and refuse the evil, though both sadly corrupted by the *fall*, the one with blindness, error and prejudice; the other, with obstinacy, contrariety and enmity to the Will of God ; Both strongly carried out

Isa. 5. 20.

to sensitive and flesh-pleasing objects, calling evil good, and good evil; putting bitter for sweet, and sweet for bitter. - Now these two Faculties, namely, the *Intellective* and *Elective* Faculty remaining as to their substance, though corrupted, as to their qualities; it follows, that man is still capable of Reproofs, Counsels, Exhortations, Directions, and other rational means, tending to his everlasting good. I have not been speaking these things to Stones and Stocks, that cannot hear what I say; nor yet to Brutes that cannot understand; but to reasonable creatures, endued with *Understanding*, to conceive of things spoken: and *Wills*, to choose and refuse, though so fettered with corruption, that of themselves they cannot come up to the performance, of what I have proposed: I would add this further; Though nature cannot come up to these things, by its own strength; yet, there are many things, within the power of a natural man, which are in a tendency towards them. May not such read the Word, and consider the reasonableness and advantage of having a saving Interest in Christ? May they not repress many vile and sinful thoughts, and do something to the mortifying of sin; at least, as to the outward acts of it? May they not attend the Word in publick, remember and meditate upon it? &c. So that to lay down such Directions, Exhortations, Counsels, is not to beat the air; or, as it is in the Proverb, (*sardo canere*) to sing to a deaf man. But,

2. (Which

2. (Which I hope may satisfie) These Counsels and Exhortations are, as I may call them, the [*vehicula Spiritus*] in and by them the Spirit works, and enables us (other-wise unable) to do that, to which we are exhorted: The Word of the Lord comes to *Ezekiel*, and bids him *stand upon his feet*; Ezek. 2.
1, 2. and therewithal the Spirit enters into him, and sets him upon his feet. *Paul and Silas* preached to the Women that resorted to them, and the Lord opened *Lydia's* heart to attend unto the things that were spoken. Act. 16. 14. Thus it is said, *The Apostles went forth and preached every where, the Lord working with them*——which was the fulfilling of that great promise made to them, and all faithful Ministers of the Gospel, *Lo, I am with you* Mark 16.
20. *always, even to the end of the world.* Mat. 28. 20.

The summe therefore of what I have said, amounts to this; that, though you cannot without the Spirit, come up to what I have directed; yet you are to put out your utmost endeavours, and in so doing, God may please to accompany these Directions with his holy Spirit, enabling you to the performance of what you cannot do in your own strength.

If any shall look on this, as a Digression; yet I hope, it will not be thought either altogether impertinent or unnecessary. And, let such know, that my main design in it, was to wash off the filth, that some have cast upon our Doctrine, and to clear it from an absurdity, that is unjustly charged upon it; as
if

if, by denying mans freedom of will, and power in supernatural things, we made all the Exhortations and Counsels of the Word void and useless: For, *To what purpose (say they) or with what consistency with your own Doctrine, can you perswade and exhort men to accept of Christ, to believe, repent, &c. when almost with the same breath you tell them, they have no power to believe, repent? &c. This is to tie a mans hands and feet, and then bid him, run or work.* Now, my Brethren, that which I have laid down, fully answers this Cavil. For, say I, man can by the power of nature, go some steps towards these things, (the external acts of Religion, hearing, reading, &c. are in order to the internal). And then further, I have a Promise, that the Spirit shall go along with my Exhortations, and shall work that in their hearts, which I can but speak to their ears. And now judge, I beseech you, which of us come nearer the Truth. They perswade men to Faith and Obedience, upon this ground, that they have Freedom of Will to do these things: We perswade, and exhort men, in hope and expectation, that the Lord will co-operate with our Exhortations, and work that in their hearts, which we can but speak to their ears, or press upon them by Moral Swasive Arguments. Whether is the corrupted and depraved will of man, or the All-powerful, heart-changing grace of God, the surer foundation to build upon? Much more, I could add: but I return whence I have digressed.

By

By this that hath been said, it appears, that what I have laid down in answer to this Case, is not in vain, even to those, that yet are void of the Spirit. Something they may and ought to do, in order to these things : And (if I may without offence, use the words of our Saviour) The things I have delivered, *are not mine, but his that sent me :* I have delivered them as from him, being, as I hope, agreeable to his Word. And now, may the Lord, who teacheth to profit, and who hath his Spirit, to send, when, and to whom he pleaseth, follow these Counsels with his Spirit, that they may be effectual to their intended end. Mean while (because this Case is in the nature of an Exhortation to get the Spirit of Prayer) it will not be amiss, to press my self, and you that hear me, to the use of these helps, for the attainment of this great Priviledge, by two or three moving Considerations ; wherein I shall not say what I could, but what is necessary.

Joh. 7. 16.

Isa. 48. 17.

Mot. 1. Let the first Motive be drawn from the misery of those, that want the Spirit of prayer ; which (had I the Tongue of Men and Angels) I could not fully express. It was the Speech of a good man, that *One is never so purpose miserable, till he be in affliction and cannot pray.* But it is not only in affliction, that such are miserable : Let a man be in a condition never so prosperous, the want of this is unspeakably sad. It were easie to descend into particulars, but I forbear. In short,

Mr. Dod.

short, Would you not think it a sad case, to be dumb, or tongue-ty'd, or to have your tongue cut out, that you could not make known your wants or ailments? Will you not much pity and compassionate such? But what's that, to the want of a Spirit of prayer? That's but outward, this Spiritual: that may be many wayes supplied, as by signs, or writing (as *Zechariah*, *Luke* 1. 62, 63.) But this can be no wayes supplied, or compensated. The very want of that, draws out mens bowels; you will sooner and more bountifully relieve such, than a clamorous Beggar. Their want of Speech, is the most moving Rhetorick. But, God is deaf to those that are spiritually dumb; his ear is stop't to them, whole mouths are not opened. He

Pfal. 81. 10. bids, *Open thy mouth wide, and I will fill it.*

Again, is it not unspeakably sad, to be under an unsupportable burden, ready to be crush't in pieces, and not able to cry out for help, though it is at hand, if we could but call for it? This is thy Case; Guilt lies upon thy soul, a Load that will sink thee into the lowest Hell: Mercy is at hand to help, to ease thee, if thou couldst but cry for it. But without a Spirit of prayer, either thou canst not cry, or not so, as that God will hear thee. Besides, we will suppose thee in a Wilderness of Troubles, ready to sink in the deep mire, where there is no standing. None to help, or pity thee; how sad is thy case, if thou canst not *pour out thy soul to the Lord*? What hearts ease wouldst thou have, if thou couldst

Pfal. 69. 2.

Pfal. 55.

22. & 142.

2.

couldst cast thy burden upon the Lord, if thou couldst pour out thy complaint to him, and shew before him all thy trouble ? Oh, but how intolerably heavy is thy burden like to be, when the whole weight lies upon thy own back ? This is the special advantage, of having the Spirit of prayer ; which the Apostle hints at in the Text : It *lifts with us*, it gives vent (and consequently ease) to a soul ready to be overwhelmed. Once more, wer't thou ready to be devoured, and torn in pieces by Wild Beasts, Wolves, or Lions, and mightst be rescued, upon thy calling for help ; How sad were it, to want a tongue, in such an Exigency ? Poor soul, thou art ready to be seized upon by the *roaring Lion*, 1 Pet. 5. 8. the *Abaddon* and *Apollyon*, the murderer of Rev. 9. 11. souls, the destroyer of mankind ; he is at John 8. 44. hand to make a prey of thee : nay, if thou be in an unregenerate state, thou art already in his Paws ; he hath fast hold of thee ; he leads thee Captive at his will : yet (without 2 Tim. 2. 26. the Spirit of prayer) thou art like to be a prey to his Teeth. If thou canst not pray, with *Daniel*, this Lyon will have the mastery of thee, and break all thy bones in pieces, and make thee the miserable subject of his eternal Torments. But this is little to what might be spoken : Thy wants are infinite and very pressing, yet thou hast no way to fetch in supply. Thy burdens great (and the greater, because not felt) and no way to fetch in support : Thy dangers and temptations many (and the more, because not feared

Dan. 6. 24.

feared or apprehended) yet no where to hide thy self: Divine Justice and Vengeance ready to seize upon thee, to take thee by the Throat, and not a Tongue to cry for mercy. Death ready to arrest thee, and the Devil to hurry thee into an eternal Prison, where is nothing but weeping, and wailing, and gnashing of Teeth, yet canst not speak a prevailing word in Gods ear, though thy life, thy soul, thy eternal happiness lie upon it. Oh, who would not tremble, and hasten out of such a condition? And while I have said all this, I would be understood thus, that the Spirit of prayer, is a remedy against all these miseries. So that there is a second Motive included in this: *viz.* The unspeakable advantage of having that Spirit of Adoption; that may teach us, to cry *Abba Father.*

Mot. 2. Can you have a higher, or more honourable Priviledge? Besides the benefit, which, by contraries, you may gather from the former particular, What a dignity is it, to be a Friend and Favourite of Heaven? to have Gods ear open to your prayers, to have
 1 Pet. 3. 12. God nigh unto you, in all things, that you
 Deut. 4. 7. call upon him for? Let flattering Parasites,
 Ester 5. 11. and ambitious *Haman's* glory in distinguishing favours of Princes and Potentates, and boast themselves, of their honours and advancements: What's all this, to your dignity?
 Prov. 21. 1. You shall have his ear, who *hath the hearts of Kings in his hand, and can turn them as the rivers of water;* who can give a check to the proudest

proudest Monarchs, and reprove Kings for his peoples sake ; (effectually) saying to them, *Touch not mine Anointed, and do my Prophets no harm.* Yea, he can make the proudest Pharaoh beg your prayers. It will make you Israels : as Princes, shall you have power with God and with men, and shall prevail : It will make you formidable to your enemies: She gave but a just Testimony to this Privilege, that said, * *She more feared the prayers of one Knox, than an Army of twenty thousand.* This made that Regiment of Christian Souldiers, famous to succeeding Ages, by the name of the * *Thundring Legion.* Indeed it invests a Christian, with a kind of Omnipotency. *All things whatsoever ye ask in prayer, believing, ye shall receive.* But the highest Dignity it confers upon us, is, that we become Gods familiars; and in a sense enables us to speak to God *face to face*, (freely, familiarly, confidently) as a man with his friend. I shall urge no more ; but leave these with you, beseeching the Lord, to set them home upon your hearts.

Psal. 105:
14, 15.

Exod. 9. 28.
Gen. 32.
28.

* Queen of
Scots.

* In March
his Army.
Mat. 21. 22.

CH AP.

CHAP. VI.

Case 5. THE next *Case* shall be this:

What are we to do, that we may have the Spirits Assistance in prayer, continued to us? the Affinity of this and the next, with the former, will make my labour the less in giving Answer. As to the usefulness of this now under our hand, It is, I believe, the general experience of praying Christians, that they have their Ups and Downs; now enlarged, anon bound up: Sometimes, they can wrestle and continue in prayer, with a holy fervency, without flagging or fainting. By and by a damp is upon their souls; they are in their own sense, faithless and heartless. *Bernard's Complaint* is theirs, That the Spirits lively assistances, are short and seldom. Their cold fits, are much longer, than their hot ones. This dashes their comforts, and often makes them question their sincerity: they are ready to say, with *Rebeckah*, If it be so, why am I thus? If indeed I have the Spirit of Supplication (as I sometimes hope) Why am I thus dead, heartless, indisposed? When they have assistance and enlargements then are they ready to say, as *Peter*, It is good to be here: with *Jacob*, Gen. 28. 16, 17. Surely the Lord is in this place———This is no other,

*Rara hora,
brevis mo-
ra.*

Gen. 25.
22.

Mat. 17. 4.

other, but the House of God, and this is the Gate of Heaven. Then, how full of faith and comfort! 'Tis full Tyde with them; neither expressions, nor affections, nor graces wanting: and then, they are apt to think, surely I shall never be so dull and senseless again: Such impressions surely can never wear off; such a flame never go out. But alas! a few dayes (may be, a few hours) experience tells them, these are but short-liv'd. A low Ebb follows this high Tyde; then are they tongue-ty'd, heart-bound; go into secret, there they can neither feel out-goings to God, nor in-comes from him. Join with others, alas! they lie like Stones; no rubbing or chafing, will beget any warmth in them: In their own sense, much-like *Saul*; 1 Sam. 28. 15. God answers them, neither in one way, nor another. Then how dejected and disconsolate! Oh, what would they give, for the least degree of those enlargements, and meltings they have formerly experienc'd; That they could but give vent to their sorrows, in hearty sighs and groans! That they could but pour out their souls, with that child-like confidence, as sometimes they have done! Now therefore, its worth our serious enquiry, what may be done on our part, to have the Spirits company and assistance for, under such Ebbings and withdrawments, a child of God cannot but conclude, it is his own fault, some grievous miscarriage, hath deprived him of that sweet Guest.

I. Therefore, I shall premise this, that as
G the

the bestowing , so the continuance of the Spirits motions, and lively operations, is the meer indulgence of Heaven. God can be no more bound to continue it, than he was to bestow it. Think not then, to oblige God, by any thing you can do.

2. And further, I premise, That , the Lord vouchsafes, or with-holds his Spirit, as he sees best for his people. It were not best for a child of God, to have alwayes a full Tyde, to live under the constant smiles of Heaven, and to have continual raptures & enlargements. Where would be room for the exercise of Faith, as it is the *substance of things hoped for & evidence of things not seen*? What must become of Hope and Patience? O, how should we manifest our waiting and longing for Christs return, if he should alwayes abide with us? How must we know, where, and what we are, how weak, how insufficient, to think a good thought? How must we be kept from pride, and swellings, and puffings above measure, if we be not sometimes left to our own weaknesses? So that, it is not for us to be peremptory, or absolutely to desire alwayes such degrees of grace, such measures of assistance and enlargement : we may humbly desire, and endeavour in the use of means; but we must not be peremptory for them, nor impatient under the with-holding of them. In this case, we must learn of our blessed Saviour : *O my Father, if it be possible, let this Cup pass from me ; nevertheless, not as I will, but as thou wilt.*

Heb. 11. 1.

Matth. 26.
39.

31 I premise this also, that ordinarily some miscarriage in us, provokes God to withdraw his Spirit. ²² *Saul's mis-government and disobedience, caused the Spirit of the Lord* ^{1 Sam. 16. 14.}

(*i.e.* that Spirit of Government which God had endued him withal) to depart from him: *David* (as we noted before) upon his fall, found some withdrawals, which makes him pray, *Take not thy holy Spirit from me; establish me with thy free Spirit*: ^{Psalms 51. 11, 12.} Possibly, we have not carried as we ought towards this blessed Guest; and therefore he withdraws himself.

These things premised, I now address myself to give a direct Answer to the Case propounded.

1. Then, if thou wouldst have the Spirit's Assistance continued, beware of those things, which may grieve away the Spirit, or wither and shrink up its gifts and graces; damp not out this holy fire; *Quench not the Spirit*. ^{1 Thess. 5.}

It is observable, when the Apostle bids us ^{19.} *not grieve the Spirit*, he adds (as an argument) *whereby you are sealed unto the day of* ^{Eph. 4. 30.}

Redemption; which seems to have a double force. Either thus: Be not so dissingenuous, as to grieve him that comforts you, by assuring you of eternal happiness. Or thus, Take heed you grieve him not: if so, you will have the worst of it; he will grieve you by withdrawing his assuring Testimony from you, and leaving you in the dark, as to your eternal state. This, I humbly conceive, to be genuine, and according to the mind of

the mind of the Holy Ghost in that Scripture. So, that you see our grievings of the Spirit causes his withdrawments as to assurance : and so it doth likewise as to assistance. If you fall asleep in the lap of some *Dalilah*-lust, you will find your Lock will be cut, God will depart from you : and then you will be weak as others. It would be infinite to speak, what might be said under this Head, I shall only instance in two or three Particulars.

1. Beware of *Pride in enlargements* : If God lift you up, in vouchsafing extraordinary enlargements, take heed you do not lift up your selves ; that is the next way to be laid low : He that begins to think himself something, shall quickly find, that he is nothing in himself. This is to abuse your mercy : Gods end is, that you might give him glory, not take it to your selves : and it would be to your own prejudice, if it should be continued : for, thus abused, it becomes fuel for Pride and Lust : The Spirit will not so befriend our corruptions. Some have smarted for this ; God hath taken down these swellings, by long withdrawments. Let it be your care to bear a low Sail, when you have the most prosperous and successful gales of spiritual enablements. A prick in the flesh, shall cure Spiritual Tumours.

2. Take need also of *self-sufficiency*, I mean, a conceit, that you need no more. Whatever gifts or enablements God vouchsafes, think not, you can live upon this stock, without continual supplies : What you have received,

ceived, can neither be improved, nor long continue, without more additions: God never did, nor will, put any Christian into a state of Independency: Never did any Saint in this world arrive at that perfection, as to be able to live within, and of themselves: your strength is in Christ, and continuance of supplies and communications from him; *Be strong in the Lord*———*Be strong in the* Eph. 6. 10.
 grace, that is in Christ Jesus: The stream 2 Tim. 2. 8.
 will soon dry up, if it be not fed by the fountain. *Wherefore say my people, We are* Jer. 2. 31.
Lords, we will come no more unto thee? God takes it ill, when we begin to think, we need not be beholden to him; and indeed its the highest degree of pride, we can possibly be guilty of: 'tis intolerable insolency, and God will lay us as low, as we lift up our selves high: the Spirit will make us know our insufficiency, when we begin to conceit in our selves an al-Insufficiency.

3. Cherish no corruption in our hearts. Sin entertained (as we have once and again told you) will drive out the Spirit: When this Serpent grows warm in the bosome, it will hiss, and disquiet the Holy Spirit; the steamings of concupiscence, are exceedingly offensive to it. It is impossible to keep up a Spirit of prayer, and a course of sin. He that will not be led by the Spirit, shall not long be helped by the Spirit.

4. And especially take heed of cherishing laziness and sluggishness. Be not found upon a Bed of ease, when the Spirit calls you

Cant. 5.

2.—9.

put to work : at least, be not loath to rise, when he knocks. You see the sad consequences of this lazy temper, in the Churches example ; Christ knocks, and calls, *Open to me my Sister, my Love, my Dove*——She hears, but a lazy fit is upon her ; *She bath put off her Coat*——*She hath washed her feet*——

She is loath to put her self to the trouble, of rising to open. Well, what's the Issue ? When it is too late, she rises to open ; but her Beloved had withdrawn himself, and was gone. Now she would fain enjoy him, if she might ; but now she seeks, and cannot find him ; she calls, but he gives no answer. Now, she that might have had him for rising and opening, must be at much pains, and run through many hazards, get many a blow and wound, be stript of her vail, and yet not find him ; here's the fruit of laziness. If the Proverb hold true any where (as indeed it is most true) then here especially,

ἐξ ὁρίας
ἐξ ὁρίας
μαλα.

(*ex otio negotium*) of Idleness comes business. We create our selves infinite labour, and sorrow too, by laziness and indisposition, when the Spirit calls us to duty. He that lies slugging in the Harbour, when the Wind serves him, deserves to lye wind-bound, or to tug at the Oar for it. They that will not stir up themselves when the Spirit stirs, shall want its motions, when they most need them : We sometimes lose a friend, by not accepting an offer'd courtesie. Observe the word in the Text (*συνομιναὶ βίβησαι*) *help-eth together*, or *is bold*, and *lifts with us* : there

there is much art and ease, when many lift at any thing; to lift all together : and it is as much a Christians wisdom to lift, when he feels the Spirit lift ; if he do not, he shall find the burdentoo heavy for himself alone. Laziness (in this sense) clothes us with raggs——

Yet a little sleep, a little slumber, a little falding of the hands to sleep, so shall thy (spiritual) poverty come——

The Talent-improving Christian, is the only thriving Christian. But from him that hath not (i. e. improves not, which is all one, as if he had it not) shall be taken, even that which he hath. To him that will slug, when he is called to watch and pray, the Spirit will say, as our Saviour to his Apostles (though Ironically) *Sleep on now and take thy rest.* Let these things therefore be avoided, if you would have the Spirits assistance continued.

Prov. 3. 21.

Prov. 6.

10, 11.

Mat. 13. 12.

26. 45.

2. Let the Spirits motions find ready entrance, and hearty entertainment. It is an encouragement to give a friend more frequent visits, that gives us hearty welcome : Say to the Spirit, as Laban to Abraham's Servant, *Come in thou blessed of the Lord, wherefore standest thou without ?* Dismiss it not, as Felix did Paul, *Go thy way for this time, when I have a convenient season, I will call for thee.* Such put-offs speak a slighting Spirit, and so will they be interpreted. You will lay business aside, to entertain a dear friend : and who deserves more respect, than this heavenly Guest, Who comes not, that he needs thee, but because thou needest him : he

Gen. 24. 31

Act. 24. 25.

comes not (as friends sometimes do) to hinder, but help forward thy main concernment: It is not upon a meer complement, but because he knows, thou canst not do without his help. He comes, to help thee in the drawing up thy Petitions at the Throne of Grace, to make thee as a Prince, to prevail with God. And is it not infinite condescension? Shouldst thou not say, as *Elizabeth* to the Blessed Virgin, *Whence is this that the Mother of my Lord should come unto me?* What a high favour and vouchsafement is it, that the Spirit of God, should come into such an impure Stie, as my heart is? This should make thee free and cheerful in giving entertainment to all his motions.

Luk. 1. 43.

3. Make the best improvement of its motions and assistances. How wise are the men of this Generation, to take and improve advantages for the world? Will the Mariner neglect to take his Wind? Or the Husbandman, to make Hay when the Sun shines? Will the Souldier neglect his advantages against his Enemy? Shall that great Commander quicken himself by a Motto, to catch at advantages,

The Emperor *Ferdinand A.*I. P. Q. N.
S. I. A.

(*Accidit in pueris, quod non speratur in Anno*) and shall the children of hight, let slip their advantages in things of infinitely greater concernment? Shall the Spirits motions, be as a price in the hand of a fool? Oh be careful to go as far as you can, in the strength of such Baits. Shall I hint a few things in particular? Improve these Assistances:

Prov. 17.
16.

1. Into

1. Into holy importunity and wrestlings with God, for what you stand in most need of ; to have corruptions subdued , grace strengthened, wants supplied. Doth God bind and strengthen your arms ? Lay hold on his strength, let him not go, till he bless you : spend not this strength in throwing feathers, or beating the Air; if God by his Spirit enlarge your heart, do you then *open your* Psal. 81.
mouth wide enough, and God will fill it : Ask 10.
that your joy may be full. Let not such an *John 16.*
 advantage slip, without some notable execution done upon some leading corruption; pray down some domineering lust ; pray in some grace that is wanting ; pray up into exercise some grace, that lies languishing and ready to die in thy soul.

2. Improve these seasons as an evidence of this great Truth ; viz. That the Spirits help in prayer, is no melancholy dream, as the prophane world imagine ; but a great reality : What stronger or more pregnant demonstration can you have of it, than your own sense and experience ? Hereby you may fortifie your selves against the scoffs of ungodly men, and pity those that speak evil of things they know not. You may say, as Christ to the Woman of Samaria, *If thou knewest the gift of God*——If you had known those sweet divine enablements which I have felt and experienced, you would not thus blaspheme against the Spirits operation : Or as the Apostle of those that crucified our Saviour, *Had they known, they would not have crucified the*
 Lord

Lord of glory: So, did these poor miserable creatures know, they would not deride and scoff at these things. Besides, you may improve these feelings against the Devils suggestions, when at any time he shall endeavour to perswade you into Atheistical and blasphemous thoughts, as that the things spoken in the Word, and by Ministers concerning the Spirit of God, and its operations are meer delusions, that there is no God, no Christ, no Spirit, &c. How may you from your own experience, confute him? and return him such an Answer: Now Satan, thou dost plainly shew thy self (what the Word of Truth reports thee) a Lyar from the beginning: Wouldst thou have me disbelieve my own sense and feelings? Have I not the witness in my self? Do I not feel the lively and vigorous operations of that Holy Spirit, against which thou blasphemest? Doth it not sweetly inspire and enable me to wrestle with my God in prayer? Doth it not sometimes lift me up, even above my self, in heavenly breathings and pantings after Jesus Christ? and sometimes lay me low in the convincing sight and sense of my own baseness and unworthiness? Sure I am, that flesh and blood could never carry me out, or furnish me with such enablements? &c.

Again, These assistances may bestead thee in a dark day, when thou art under the hidings of Gods face, in a state of Desertion, and wantest the sensible presence and lively workings of Gods Spirit: Then may these experiences be a heart-cheering Cordial:
Then

Then maist thou call to remembrance thy Songs in the night; thy prayers, thy holy breathings and enlargements, and the very remembrance, may prove reviving to thy soul; and by such Musings the fire may kindle again, which seems almost extinguishd.

3. Improve the Spirits assistances, as a Motive and inducement, to be more frequent and constant in this duty, and against the pull-backs and discouragements from it, which at any time thou meetest withall: Thus bespeak thy soul: *Why so dull and heartless? Why so backward to a duty, wherein thou hast found, and maist still hope to find so mighty a Helper? True indeed, it is a duty of much difficulty, and utterly above my own ability, but why should I be discouraged? I can do all things through the Spirit strengthening me. How soon can the Spirit turn this barren Wilderness of my heart, into a standing water; and this dry ground, into water-springs? How quickly can he breathe upon me, and cause these dry bones to live? Why should my own Impotency discourage me, when I may expect the help of Omnipotency? What though I can do nothing in my own strength? cannot the Spirit of Grace, make his strength perfect in my weakness, and enable me from a like experience to say (with the Apostle) when I am weak, then I am strong? Remember that our blessed Saviour hath promised, to procure the sending of a Comforter that shall abide with us for ever: and therefore however you may not at present feel*

John 14.
16.

its

its lively assistances, yet you may be assured it is in you (since you have experimentally known its power and influences) and this may encourage you to set upon duty, even when under the greatest indispositions and discouragements, in hope that when you begin to lift, this powerful Helper will *lift with you*. It is much to depend upon another, we do (in a sort) engage them to do for us, when we tell them, we will trust to them. So, if under wants, weaknesses, indispositions, discouragements, we would yet go upon our work, depending on the Spirit, and expecting his enablements, it would be a singular means to engage his assistance. And here, let me advise the complaining self-discouraging Christian, Thou that complaineest of thy deadness, distractedness, inability, and that thou wantest the Spirits help as formerly; Take this word of counsel, and make trial of it. Turn thy sad complaints into humble confidence; resolve with thy self, not to be discouraged from duty: Say thus, Well, I am unable to do any thing, I know not what to ask, nor how to pray; but I will go notwithstanding, and the weaker I am in my self, the more confidently will I expect the assistance of that Spirit, whose work it is to help our infirmities, and to make intercession for us, with groanings that cannot be uttered: I am assured he can, and I shall humbly hope he will, quicken my deadness, enlarge my straitness, and make up all my wants from his abundance. Thus to improve

improve your experienced assistances would be the best way, to have them continued to you ; for hereby you give the Spirit of God much glory.

4. And forget not to improve them into thankfulness. Let not God lose his glory, and thou shalt not want the comfort. Improve the Spirit's assistance, as well in blessing God for what thou hast, as in begging what thou wantest : and amongst other mercies, forget not to be thankfull for this mercy it self, as being one of the choicest : Say as David, *Who am I Lord*——— that I should be able to serve thee with such alacrity, to pray (though alas, with much infirmity, many distractions, yet) with such a measure of faith, fervency, importunity ? It is because thy Spirit enables that *thy servants bath found in his heart to pray this prayer before thee*. Oh when thou seekest at any time the warming, enlarging influences of the Spirit of Supplication, rise not off thy knees, till thou hast made thy thankful acknowledgements to him, who hath drawn out and held up thy heart in duty. Thus I have said a little of what might be spoken upon this account. The summe of it is this, Improve the Spirit's assistances for the ends they are vouchsafed, and by so doing, you shall procure the continuance of them. This is the Third Means.

4. Beg earnestly the continuance of the Spirit with you : as it is obtained, so it is continued by asking. It will stay with you upon

1 Chron.
29. 14.

2 Sam. 7.
27.

Luke 24.
28, 29.

Gen. 19.3.

Judg. 19.
6, 8, 9.

upon your importunity. Do therefore, as the two Disciples dealt with Christ (*ταπεινωσάντες*) they constrained him, not by violence, but by entreaties; even as Lot dealt with the Angels, whom he took to be Travellers, he pressed upon them greatly, and they turned in unto him: Thus deal with the Spirit of God, earnestly importune his continuance, as the Levites Father-in-law, perswades him time after time to stay with him. Take up David's words, praying for the continuance of that willing, cheerfull frame, which the people manifested, in their contributions to the building of the Temple. O Lord God of Abraham——keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare (or establish) their heart unto thee. So when thou seekest the vigorous motions and influences of the Spirit, pray that the Lord would establish thee with his free Spirit, and that he will not take his holy Spirit from thee. Breathe out thy soul in such expressions: Oh sweet Dove, Oh blessed Spirit of Grace, how unspeakably delightful is thy heavenly company, how easie, sweet and pleasant, is this yoke of Duty, when thou helpest to bear it! How powerfully sweet, and sweetly powerfull are thy assistances! Ere I was aware, my soul made me like the Charets of Amminadab [or set me on the Charet of my willing people] What a Heaven upon Earth is it, to perform spiritual duties, with spiritual enablements! What Oyle to the Wheel, what refreshing baits in the uphill way of duty, are thy seasonable Incomes! Oh

Cant. 6.12.

let me never want thy blessed help, do thou draw, and I will run; What am I but a dead lump, a breathless carcase, if thou withdraw thy quickning influences? O do thou continually inspire me. I am a dry tree; do thou cause me to bud and blossom, and bring forth fruit unto perfection: Let my root be spread out by the waters of thy Grace, and let thy dew lye all night upon my branches. Great and continual are my necessities, troubles, temptations; Prayer is the only way to procure supply, support, sanctification, victory; but I cannot, alas I cannot, turn this Key, whereby the Door into Heavens Treasury is opened; except thou strengthen my hand, I cannot wield this conquering Weapon, except thou teach my hands to war, and my fingers to fight: Wherefore let me ever enjoy thy presence, let me feel thy help, let thy power be made perfect in my weakness. Awake, O North wind, and come thou South, blow upon the Garden of my soul, that the Spices thereof may flow out.

Job 29.19.

5. But especially, be willing to follow the conduct of the Spirit; you read of being led by the Spirit, of walking in and after the Spirit. Rom. 8. 3, 4, 14. This do, and you shall not want its seasonable help. If you would know what I mean by following its conduct: In short, I intend not any Enthusiastical Unscriptural motions or impulses, but to hearken to its motions and counsels, pressing you to follow the directions of the Word. The Spirit of God speaks no otherwise in the hearts of Gods people, than it doth in the Bible.

Te

Isa. 8. 20.

To the Law, and to the ~~Testimony~~; if it speak not according to that Word, it is none of the Spirit of God; it is a lying deluding Spirit: But when this Holy Spirit, either by the Ministers of the Word, or in a more immediate way, presseth you to holy walking, calls you from looseness, worldliness, from a vain conversation, from any particular course of sin, which you have been addicted to; or invites you to the performance of any neglected duty, to order your conversation according to Gospel-rule, to come nearer your pattern Jesus Christ; to be more humble, heavenly, more profitable, more exemplary, &c. Let your ear be open to its counsels, follow its directions, be as obsequious to the Spirit, as the Souldiers to the *Centurion*; if he say go, then go; if come, come; if he bid do this, do it. They that obediently follow the Spirit's guidance in the course of their life, shall not ordinarily want his assistance in the course of their duties. And let us not think, the Spirit will be at our command (or help when we desire and need him) if we will not be at his command. If you will give way to looseness, vanity, pride, carelessness, worldly lusts, neglect of duty, think not to have the Spirit long to help you in duty. *Res, mihi crede, delicata est Spiritus* (saith one) the Spirit is a tender thing, soon grieved: It will not be our Comforter, if it must not be our Counsellor.

Matth. 8. 9.

6. Abide in Christ, if you would have his Spirit

Spirit abide in your hearts : all communica-
 tions of the Spirit, are from the Father,
 through Christ. How often, is this abiding
 in Christ, inculcated in that one place, *John*
15. 4, 6, 7, 9, 10. and note especially what is
 said in *v. 7.* *If ye abide in me, and my words*
abide in you, ye shall ask what ye will, and it
shall be done unto you. Here you have both
 the Duty, and the Priviledge : the Duty
 abiding in Christ, the best evidence whereof is
 expressed in the next words [*and my words*
abide in you] to abide in Christ, then, is to
 continue in the Faith of the Gospel, not to
 depart from the Truth ; nor only so, but to
 have the Word a lively, operative, com-
 manding Principle in the heart, directing our
 steps. [*Manent in Christo, qui Verbum ejus* *Gualt. v.*
audiumt, audio credunt, & toti ab eo depen-
dent.] Well, what's their Priviledge ? The
 next words tell you [*Ye shall ask what ye*
will, and it shall be done unto you] a holy
 freedom, boldness, and success in prayer. I
 take those words [*Ye shall ask what ye will*]
 not only to import leave or licence, to ask
 what they desire, but that which the Scri-
 pture elsewhere calls (*ἐξουσία*) freedom,
 liberty of speech, and confidence to be heard in
 our Petitions : Now this cannot be without
 the Spirits assisting and encouraging : So that
 it amounts to thus much, If ye abide in me,
 ye shall have a Spirit of Prayer, liberty, and
 confidence in asking, and the grant of your
 Petitions. Therefore I say, abide in Christ :

H

and

and in so saying, I would be understood to mean these things.

1. Abide in the Doctrine of Christ; I mean the great Doctrine of Justification and Salvation by Christ alone. Take heed of a Popish Linse-woolsey Merit; Mix not the Woollen of mens supposed super-erogatory Merits, with the clean white Linnen of the Saints: The Spirit will no longer be an Intercessor in our hearts, than we rely upon Christ alone as our Intercessor in Heaven. I am confident the Spirit never went along with prayers, put up in the name of the Virgin Mary, Peter, Paul, &c. Abide then in this Doctrine.

2. Abide in the Faith of Christ: I mean a personal applicatory Faith, whereby we depend on Christ and his merits, for acceptance of our persons, and audience of our prayers. It is not enough, that we assent to the Doctrine, but we must also rely on the merits of Christ: We can no longer pray in the Spirit, than we pray in Faith; If we stagger in our assiance, we shall want our wonted assistance.

3. Abide also in the love of Christ: maintain a singular and superlative esteem of him in your hearts; count him the chief of ten thousand, altogether lovely. To abide in Christ, is to continue and *abide in his love*. But what is this to the purpose in hand? How will this procure the Spirits continued assistance in prayer? Very much: Love to Christ

John 15.
9, 10.

Christ is one of those sweet and fragrant flowers (indeed of his own planting) wherein the Spirit is much delighted. *John: 14*
 Observe that Text, *If a man love me, he* V. 23.
will keep my words, and my Father will love him, and we will come unto him, and make our abode with him. How else do the Father or Son make their abode in a soul, but by the Spirit? Where, then, the Love of Christ is, there the Spirit takes up his abode; and where he abides, he cannot be idle and unimployed. He is like some friend, that though they come but a visiting, will further, and not hinder business: though indeed his coming to the soul, is not to give us a visit, but to *abide* *John 14:*
with us for ever. 16.

And so much in answer to this fifth Case:

CHAP. VII.

IN the two last Cases, I have propos'd something, 1. In order the Attainment of the Spirit of prayer : 2. In order to the Preserving and continuing it. The next will be,

Case 6. What may I do to recover the Spirits help and enablements, its quickning motions, its lively stirrings and assistances, when they are withdrawn ?

I need not say much of the usefulness or necessity of this Case : What I spoke of the former, is easily applicable hither. The frequent complaints of Gods people concerning their indisposition, coldness, straitness and inability to prayer, sufficiently tell us, that it is needful to propose what may be thought effectual in this Case.

Something is fit to be premised, though in effect it hath been hinted before.

1. We may be said to lose or want the Spirits assistance : either,

1. As to that degree of liveliness and ability, which we have formerly found. There may be abatements of that servour, enlargement, and vigour of affections that we have exercised in prayer. This is the common

ex-

experience, I believe, of all Christians; They do not alwayes enjoy the same measure of divine enablement; sometimes they sail swiftly, Wind and Tide favour them; at other times their motion is very slow, they drive heavily, much ado to bear up against the Wind and Waves.

2. Sometimes we may seem wholly to want the Spirits assistance; not one good motion, no heart to pray. I say not, that we may lose the Spirit, as to its Indwelling; but as to its operations, there may seem a Cessation of any lively breathings: As in a Swoon, the breath may be stopt, the pulse not beat sensibly, so that one may not feel himself alive, and may be judged by others to be dead; Though (as Paul said of *Eutychus*) *his life is in him.* Act. 20. 10. Now I would be understood to speak to both these. What is to be spoken, may respect both the remission and abatement of degrees, and also the intermission or cessation of acts of Spiritual life. Both sorts need Counsell.

2. The Spirits Return must be an act of free grace; and indeed, of rich grace. For I suppose, it will be granted, that the Spirit withdraws not, but upon some great Provocation: though God may have (as you have heard) very gracious ends in such desertions; yet, I can scarce think he doth it, till we have justly deserved it, and in a manner, driven away his holy Spirit. Now you may easily see, that to sin against the Spirit of God, after we have enjoyed his presence,

1 Kings
11. 9.

sence, found the sweetness of his assistance, and known the advantage thereof; must needs be a very provoking sin; it carries in it much of ingratitude and dis-ingenuity. *Solomon's sin was the more hainous, because his heart was turned away from the Lord his God, who appeared unto him twice.* How ill then, must God needs take it, that thou shouldst grieve his Spirit, and abuse his goodness, who hath appeared so often, so sweetly and comfortably to thy soul? Who hath helped thee at many a dead lift, and put many a good motion into thy heart, and held thee up in duty? So that thy sin is not a little sin; it calls for a deep humiliation; it may cost thee many a deep sigh, many a brinish tear, before thou recover thy former state. Nay, possibly God may see just cause, never to return to thee in that degree of enlargement, and those gracious manifestations, which thou hast sinned away. Thou maist lay down thy head in sorrow, though thy eternal condition be secured. This I say, not to break any bones, or to discourage any from using means; but to let them know, that its dangerous to grieve the Spirit of God: and that it requires the utmost of their diligence and industry, to recover from under such desertions. And now I come to lay down something in answer to this Case.

Direct. 1. Thy first work must be to endeavour to find out the sin or sins, which have

have robbed thee of this Priviledge. Search and search again, till thou findest out the *Achan*, that hath thus troubled thy soul. Here I cannot reckon up every particular sin, that may possibly be a cause of the Spirits withdrawalment; but only hint, what probably may be, and ordinarily is the occasion of it. It is not every miscarriage, that grieves away the Spirit; then who should enjoy that Priviledge? *The Spirit helps our infirmities*: It pities us under weakneses: therefore meer failings do not provoke God, to take away his Spirit. Nor yet every greater sin, if speedily repented of. You can scarce imagine a sin more hainous for the nature, than *Peter's*: or more aggravated by its circumstances. Yet it appears not, that he lay under desertion; ~~he wept~~ *he wept bitterly*: and it is not likely, his tears were prayerless: and no sooner is our Saviour arisen, but he must have the Tidings with the first. Such things intimate, that he fell not under desertion. His repentance was as speedy and serious, as his sin was hainous. Well, what sins then then do most probably cause the Spirits withdrawalment? I answer,

1. Sins that carry much of the will in them, presumptuous sins, when light is held prisoner, and captivated by lust.

2. Or sins long lien in; when we wallow (as the Swine) in the mire of sin. It is supposed, *David* lay some Months in the sin of Murder and Adultery, before he repented: and he intimates (as you have heard)

heard) that he wanted the joy of Gods salvation ; he felt decayes, and fears the taking away of Gods Spirit.

Or 3. Sins more directly against the Spirits guiding or assisting ; when we will not take its directions, hearken to its counsels ; or when we abuse its grace and assistances. See then , whether thou hast not cause, to charge such kind of sins upon thy self : Hast thou not shut thine eyes, against some beam of spiritual light ? Hast thou not known the will of thy heavenly Father (as to some sin which thou oughtest to abandon, or duty which thou oughtest to set upon) and yet neglected to do it ? If such sins be upon thee, thou maist probably conclude , they are those that have grieved the Spirit. Again, Is there not some sin, that hath been thy old acquaintance , that thou hast lien and lived in a long time ? what sin or sins are they, that (like *Rehobeam's* young Counsellors) have been brought up with thee ? Those also may have robbed thee of the Spirits gracious assistance : But especially, See if thou hast not refused the Spirit as a guide : when it called thee to duty , hast thou not neglected, put it off, stubb'r'd it over ? When it hath dissuaded thee from some sin, or perswaded to some duty, Hast thou not pulled away the shoulder ? Hast thou not withstood its motions ? Been like green Wood , that didst not take fire by those heavenly sparks ? So for its assistances, hast thou not quenched, discouraged, slight-
ed

ed them. When he hath called to open, *and put in his fingers by the hole of the door*, thou hast feigned excuses; Worldly concerns have called thee another way. Or, may be, when he hath breathed upon thee, and carried thee above thy self in any duty, thou hast grown proud, secure; and applauded thy self, instead of ascribing glory to God. See if some, or many of these, or the like, be not found in thee. Nor rest in a general discovery (for its easie to say in general, that such sins are ours) but labour to be as particular and distinct as possibly thou canst. Recollect times and places, when thou hast been especially guilty. Remember what good motions thou hast had and rejected: Such a time, God by his Spirit gave me a lively Touch; Oh, I felt the Babe spring within; but how did I smother it! Such a time I came off proud of my enlargement: Such a time, I had clear discoveries, powerfull convictions, strong impulses, but gave them cold entertainment; dismiss them with fair promises, and ineffectual purposes, &c. These, O! these, are grievous to the holy Spirit of God.

Direct. 2. Humble thy self before the Lord; confess and give glory to God, *Accept of the punishment of thine iniquity;* and *Lev. 26. 41.* this with all seriousness, with real grief, shame, and self-aborrancy: aggravate thy sin before the Lord; acknowledge how gracious he hath been, in vouchsafing thee such

such experiences, and how ingrateful thou hast been in slighting and abusing them. Shall I put words into thy mouth (but O that they may not be meer words! On that they may be the very sense of thy soul, and breathings of thy heart!) Let these therefore be the workings of thy soul; Righteous art thou, O Lord, and just are thy judgements; *What can be more highly agreeable to the Rule of Justice, than that from him that hath no, should be taken even that which he hath? Especially, when the having was without desert, but the taking away is most justly deserved. What saw'st thou in me, O gracious God, that thou shouldst ever bestow so high a favour on me? That thy blessed Spirit should ever take up its abode in such a filthy polluted soul? That it should strengthen my hands, and enable me to wrestle and prevail with thy glorious Majesty? Oh the heavenly transports, the kindly meltings, the over-powring motions, that my soul hath felt! the sweet sallies and Eruptions of my Spirit in prayer, when quickned and enlivened by thy grace! How could I run the way of thy Commandments, when thou hadst thus enlarged my heart? Being thus drawn, how could I run after thee? Having continual supplies of new strength, by thy blessed Spirit, how could I mount up with wings as an Eagle; run and not be weary; walk and not faint? Then was Prayer the delight of my soul; yea, even to pour out my soul in tears for sin, was to me as the Dew of Hermon, and the dew that descended*

Matth. 13.
12.

Psal. 119.
32.

Cant. 1. 3.

Isa. 40. 31.

Psal. 133. 3.

descended upon the Mountains of Sion. Those waters distilled by the fire of thy Spirit, became Wine of consolation to me. Those groanings not to be uttered, how did they ease my heart? How often have I, with Hannah, come before thee in bitterness of soul, with a sorrowful Spirit, but being through thy grace enabled to pour out my soul before thee, I have gone away, and my countenance hath been no more sad——But, O monstrous Ingratitude! This rich, this superabundant grace have I turned into wantonness: these precious experiences and peculiar vouchsafements have been made fuel for pride and security. I have rob'd thy blessed Spirit of its glory, and gloried in that as mine, the praise whereof was wholly due to him. Yea Lord, many a time have I quencht the Spirit, and poured water upon those sparks of good motions, which he hath cast into my soul: Even then, when I have known his voice; yea, when he hath knockt with much importunity, I have chosen rather to lye slugging upon a bed of ease, than to rise and open, though I had known by former experience, that he was no empty banded guest. What could I expect less, than what thou hast inflicted? for, Should the Majesty of Heaven alwayes put up such abuses? Should I think to grieve the blessed Spirit of God from day to day, and yet have his company and assistance as before? No Lord, thou art righteous, but I am wicked; and shouldst thou for ever hide thy face, shouldst thou leave me under a prayerless, senseless frame,
and

and let me grow into a seared condition; shouldst thou make me at last lie down in sorrow, yea, in the lake of fire and brimstone forever, it were but what I have deserved. Alas! how many thousands are in those flames, that never sinned at that rate that I have! They knew not, and did not, and therefore deserve a few stripes; but I have known thy will; nay, thy gracious Spirit hath stirred me up to do it; yea, hath offered his help in the doing of it; yet I have refused and slighted his offers, and therefore deserve many stripes. Oh ungrateful, Oh disingenuous! Thus, humble and shame thy self before the Lord: get into Ephraim's posture; smite upon thy thigh, be ashamed: yea, even confounded: with Job, abhor thy self in dust and ashes: with the Publican, smite upon thy breast, and cry, The Lord be merciful unto me a sinner. Such self-loathing for our unworthy carriage towards God, will draw pity from him. What a sweet return is that to Ephraim upon his Repentance? Is Ephraim my dear son? he is a pleasant child: for since I spake against him, I do earnestly remember him still——So, in Ezek. 43. 11. If they be ashamed of all that they have done, shew them the form of the house. Thus may God deal with thee, if thou be really ashamed, and thoroughly humbled for thy disingenuity.

Jer. 31. 19.

Job 42. 5.

Luke 18.
13.

J. r. 31. 20.

Direct. 3. Yet humbly and earnestly beg the return of the Spirit, both to assure thee of pardon, and assist thee in duty. The Spirit of

of God is (as the *wisdom* that proceeds from it) *gentle and easie to be entreat'd* : importunate prayers have brought God back again (be it spoken with humility) when he hath been departing from a people ; and when he hath turned his back upon them , have prevailed for the turning of his face towards them. *Moses* oftner than once, found the prevalency of it. And in this thou art not without great encouragement, if ever thou hast felt and found the gracious assistances of Gods Spirit (and upon the supposition I am speaking to thee) know that he is an *abiding Spirit* , however his influences may be suspended, his presence shall never be totally removed : he may be turned aside, but is not out of call. And (what *Paul* saith concerning *Onesimus*) perhaps he therefore departed for a season, that thou shouldst receive him for ever. Therefore with what faith and strength thou hast wrestled with the Lord, plead his free and gracious promises, notwithstanding thy unworthiness. Thou hast *David* for a pattern, though his sin was hainous, yet he prayes, *Take not thy holy Spirit from me ; stablish me with thy free Spirit.* Take up *Shimei's* words to *David* ; *Let not my Lord impute iniquity unto me, neither do thou remember that which thy servant did perversly——for thy servant doth know, that I have sinned——* Thou hast one to deal with, infinitely more merciful than *David* : A God, that pardoneth iniquity, that passeth by the transgressions of the remnant of his

Jam. 3. 17.

Numb. 14.
13. 21.
& 16. 47.John 14.
16.Psal. 51.
10, 11.2 Sam. 19.
19, 20.

Mich. 7. 18.

his heritage: who retaineth not his anger forever, because he delighteth in mercy: who will
 Hol. 14. 4. say to thee, I will heal thy backslidings, I will love thee freely, for mine anger is turned away from thee.

Object. If you should reply, *What is all this to me, who am destitute of the Spirit's help?* It is as if you should promise me a rich treasure, upon condition; I shall mount up to the Sun, or drain the Ocean. These are things which cannot be performed without the Assistance of that Spirit, the want of which is my complaint and grievance. Alas, I cannot repent, I cannot pray as I ought, &c.

Answer. This Objection in effect, hath been answered before, in speaking to the fourth Case; whether I refer you. Only this further: I am speaking to such as are not quite void of the Spirit, only they are deprived of his lively, actual, sensible assistance. I hope it is not in vain, to bid such, stir up the gifts and graces that are in them, or blow up the sparks, that for the present lye hid in the ashes of corruption, or to bespeak the Spirit of God, in the language of the Spouse; *Awake O North-wind, and come thou South, blow upon my garden—*
 Cant. 4. 16. There is a secret assistance, where it is not sensibly felt: it is from the Spirit, that you can so much as be sensible of the want of it; the dead soul feels no want. Therefore put out your endeavours in these things.

Direct.

Direct. 4. Desist not from duty under these withdrawments ; but rather double thy diligence ; and (as I may allude to that) *If the Iron be blunt, thou must put it to Eccles. 10. more strength.* If ever the Spirit return, it must ^{10.} be in a way of diligent and humble waiting upon God : Laziness, that is an ordinary cause of its withdrawing, is a very improbable way to procure its return. No, when God sees thee humbly and conscientiously waiting, doing violence to thy corruptions, struggling and tugging at it, then will he pity and help thee. God delights to encourage diligence. Exercise is the way (as to preserve, so) to recover health. Nothing more seeds and encreases an Asthmatick Distemper (that is, short-breathedness) than sitting still. Whence, by the way, you may take notice, how pernicious that Doctrine is, of *not praying till the Spirit move* : indeed it is nothing else but a subtil shift to put off duty, a cloak for laziness, and the next way to be deprived of the Spirits gracious assistance. If God deny his Spirit, it is but justice ; but for us to lay aside duty upon that account, is injustice towards God, and the greatest injury we can do our own souls. Therefore be diligent, do in obedience, though thou canst not do with alacrity ; if the Wind fill not thy Sails, yet lay not the Oar out of thy hands.

Direct. 5. Make much of, and be very
thankful

Luke 19.
17.

thankful to God for any degree of help thou yet hast, and welcome any spark of heavenly motions. Thou canst not, it may be, pray, with a full Sail of faith and affection; but if thou hast any weak breathings, if thou canst pray with groanings, that cannot be uttered, for their weakness; if thou art but *as smoking flax*, not yet in a flame; for this measure bless God. This is to be *faithful in a little*, and to such, much is promised. Thou canst not express thy particular ailments, but thou seekest all is not right with thee; thou lovest prayer, hast high thoughts of, and pantings after a praying frame; here is matter of thankfulness; bless God, that thou hast not quite cast off the Duty; that thou art neither, amongst those that pretend to be above the duty, nor those that scorn and deride it. To be thankful for a little, is the best way to procure more.

Job 34.31,
32.

Direct. 6. During the Spirits withdrawals, be very plyable to its commands, motions and suggestions, labour to be more ingenuous in thy obedience. It is ordinarily some stubborn resistance, or affront of the Spirit, that drives him away; at least, some palpable neglect of yielding obedience to his motion: therefore a yielding plyable frame, is the next way to a recovery. Even to say and practise, as *Elibu* teacheth *Job*, *I have born chastisement, I will not offend any more. That which I see not, teach thou me, if I have done iniquity, I will do no more.* This is to comply

comply with Gods end in such dispensations. When the Father takes the Rod in hand, his expectation is, that the Child should be grieved for his fault, and become more obedient of him. That soul, that under such withdrawings, grows more pliable, is in the way of Recovery. Therefore resolve thus, *I have already grieved the holy Spirit, by neglecting his assistance, abusing his grace vouchsafed; I will not add this mote, to continue stubborn to his commands; I will not thus add Rebellion to my sin. I have already found, that it is an evil and bitter thing, to abuse and grieve the Spirit; his presence is unspeakably sweet, his absence a want unconceivable. None but those that have had experience, can conceive either the happiness of the one, or misery of the other.* Job 34-37.

So much may suffice in answer to this Case. Let the dejected soul set upon these things, and add perseverance to performance, then will the Issue be comfortable, at least profitable. Either God will return in a way of assistance and enlargement, or will so sanctify this severity, that it shall end in mercy, and turn to thy eternal advantage.

CHAP. VIII.

Case 7. **T**HERE is yet one Case more, to which I desire to speak something: *viz.* Whether set and stated Forms of Prayer, are Impediments to the Motions and Assistances of the Spirit? By Forms, I mean a tying up ones self, or being tyed up by others, to words and expressions, not to vary from them, but constantly to use the very same, without variation. Not only to have some Modell, Method, or naked Heads in our minds, which we may enlarge upon more or less; or to which we may add, or alter, as our occasions and necessities require, but to utter the very same Words and Syllables constantly in our addresses to God by prayer.

Now here I meet with some on the one hand, who utterly decry all use of forms, as unlawful, or highly inconvenient, as unbecoming a Christian, and restraining the Spirit of Prayer, by neglecting to make use of those gifts and helps, which the Spirit ordinarily bestows upon Christians: yea, they think it next an impossibility, to perform the duty, with any affection or acceptance in that way.

Others on the other hand, are so devoted

voted to forms, that they condemn and decide all conceived prayer, as if none could attain to that ability, as to express their own or others wants to God, except they have a form of words: yea, they charge all extemporary conceptions, as guilty of Tautologies, Extravagancies, Irreverences, and favouring of Enthusiasm. I shall declare my thoughts in the following Conclusions; nor indeed mine only; but the judgement of others, that have been esteemed Pious and Orthodox, who have gone a middle way betwixt these extremes; nor need I add much to what is said.

Prop. 1. Set and stated forms are lawful, and may be useful and helpful to some Christians; yea, in some cases necessary. Touching their lawfulness, much is said by others; I shall briefly hint at it. The approved practice of the Saints in Scripture, especially the forms of Blessing and Thanksgiving prescribed in Scripture, and the Psalms; the Titles of some shewing, that they were composed for the publick use of the Church, to be sung upon occasion; and what are they but forms of prayer and praise? Yet some of those that stick at the lawfulness of a form of prayer, will not stick to use those without scruple; and the experience of many, may tell them, that the use of those, are no restraint upon the Spirit, but a help to raise and enlarge our hearts. Yea, it is remarkable, when the Apostle bids us *be filled*

I 2 with

See Numb.
10. 35, 36.
& 6. 23.---

Eph. 5. 18,
19.

*Vid. Syden-
ham's Ex-
ercitation
on Infant-
Baptism,
and singing
Psalms.*

with the Spirit ; he immediately subjoyns, *speaking to your selves, in Psalms, and Hymns and spiritual Songs*———*q. d.* you cannot give vent to the Spirit in a better way, than by singing and making melody in your hearts to the Lord : and (as *Zaneby* with others, have observed) the three Titles of the Psalms in that Text, as also in *Col. 3. 16.* are the very same, that are given to *David's* Psalms, lest we should think, the Apostle mean't some others of humane or extemporary composure. But to return to the thing in hand. I would add this, as to the lawfulness of a form, God hath made prayer our daily and constant duty ; but, he hath nowhere forbidden us, to use the same words, or enjoyned us to use no other, but our own extemporary conceptions : Except therefore the Dissenters will say, that to use a form, is to destroy the very Essence of prayer, (which will scarce be proved) they must grant a form lawful and warrantable.

*Ames. Cas.
Lib 4. C. 7.
24.*

Moreover, I say, it may be useful, and in some cases necessary. I will say little more to this, than what is said by a Reverend Author, who is not to be suspected of too much inclination to Forms or Ceremonies.

I. Some even amongst Christians and Professors, are so rude and ignorant (though it may be spoken to their shame) that they cannot tolerably express their desires in prayer, Must such utterly neglect the duty? Is it not better, during their gross ignorance,

to use the help of others gifts and compositions, than not to pray at all? or to utter that which is senseless and impious? I speak it not, to excuse their ignorance, or that that they should be encouraged, to rest satisfied herein, but for the present necessity.

2. Some again, though they can do it privately, and so far as may suffice in their secret addresses to God; yet when they are to pray before others, want either dexterity and fitness of expression, readiness of utterance, or confidence to use those abilities they have (whom yet I will not excuse from a sinful bashfulness) and for expression, though it is partly a gift of the Spirit, yet it may be in a great measure acquired and improved by reading, meditation, and exercise.

3. It is possible, that some bodily distemper, or sudden distraction, may befall such as are otherwise able, which may becloud their minds, weaken their memories, and dull their parts, that they may be unfit to express themselves in extemporary conceptions. This may happen in case of Melancholy, cold Palsies, or the like distempers. I may add (what the fore-cited Author notes) that it is profitable for some to have their desires and meditations regulated by such helps; for all, that have expression, cannot so methodize their thoughts in praying with others, as to avoid disorder and confusion.

I conclude then, that in the Case aforesaid,

said, or the like, a form may be profitable and helpful. Nor is it a tying up the Spirit; but, if conscionably used, may be both attended with the Spirits assistance, and find acceptance with God.

Prop. 2. Yet it will not hence follow, that any should satistie themselves in such stated and stinted forms : much less, that those who have praying abilities, should be enforced by others to rest in them. If ignorance, bashfulness, defect of memory, or other distemper, may render it excusable and necessary to some, is it fit, all should rest in their measure? Where then will be, that covering earnestly the best gifts? or why should those who are excellently gifted that way, be hindered from the use and exercise of that gift, because others want it? They that allow such helps, do but look upon them as Crutches to support those that cannot go without them, why should they that are whole and sound be compelled to use them? I think I may lay down this, as an undoubted Truth, that by the use of those helps which God hath afforded us, not only Ministers, but most ordinary Christians (except in case of some extraordinary defect of memory, or distemper of mind or body) may attain to a competent measure of ability this way : Let but Christians study the Word, and their own hearts together, labour to acquaint themselves with their own sins, wants, temptations, afflictions, and

1 Cor. 12.
dñc.

Perkin's
Casts, lib. 2.
cap. 6.

and then give themselves to the conscionable practice of this duty in secret, and doubtless they shall find themselves grow in abilities. What Solomon saith in another Prov. 22. case, I may apply hither: *Bow down thine ear, and hear the words of the wise, and apply thy heart unto my knowledge. For it is a pleasant thing, if thou keep them within thee, they shall withall be fitted in thy lips. Let the Word have entrance into the heart, it will (even as to this duty) teach thee utterance. Let thy heart be inditing good matter, it will make thy tongue as the Pen of a ready Writer.* If the heart be stored with spiritual knowledge, it will get it self vent, even this way:

Psal. 45. 1.

—*Verbaq; praevisam rem non invita sequuntur.* Horat.

I speak nothing but what may be confirmed by the Instances of many able prayerful Christians, whose gifts this way, may put those to the blush, that carry the name of Ministers of the Gospel, and yet not only fall short of them, but do not so much as endeavour the attainment of that gift. Well, such gifts are ordinarily attainable, and therefore we should labour after them: and this I shall (I think with good reason) affirm, That in case we have such abilities, or may in the use of means attain them, but yet through laziness, or in compliance with the times, or mens humours, will not labour after them; or having them, will

*Amelius ubi
supra.*

not improve them; here, to accustom ourselves to a constant Road or Track of words and expressions, without variation, must needs be a restraint upon the Spirit. I shall here again take the liberty, to speak in the words of the Author, who hath given us three or four solid Reasons, why such forms are not to be rested in.

1. Because a prescribed form, since it doth not follow, but lead our affections, doth that less perfectly, which is of the nature of prayer. He means, if I rightly understand him, that whereas prayer mainly consists in the expatiating of the affections and reachings of the soul after God; words being but the overflowings, as it were, of the heart, (especially in secret prayer) it must needs be, that our affections must be tyed up within the compass of our expressions, and cannot so freely expatiate, have not so large a field to walk in; so that a form in this case, is much like a weight which Huntsmen hang upon their swiftest Dogs, to make them keep even with their fellows: To him that hath abilities, it is a *Hysteron Proteron*, and makes the Affections follow, which should lead in that duty.

2. In a prescribed form we cannot so particularly express our desires and wants to God. He that knows any thing of his own condition, knows, that he is subject to daily changes, which it is impossible a stated form should reach. New corruptions and temptations to be prayed against,

new

new sins to be confessed, wants to be supplied. Changes of condition, and occurrences of Providence, call for suitable confessions, petitions, thanksgivings, besides the concernments of Church, Nation, Family, neighbourhood, particular Christians, to which a stinted form cannot be accommodated. It is true, there may be such general Heads coucht in a form, as may glance at all these; but these cold generals cannot so affect us, as we ought to be affected. God knows before we ask, and better than we can tell him, what our sins and wants are (and indeed if it were the end of prayer, only to inform God, we might spare our labour). But he would have us feel our own sins and wants, and to be affected with the condition of his Church and people; in which respect, our prayers should descend into particulars: for as he saith, *specialia pungunt*, particulars impress most, and do most deeply affect us.

3. The Spirit of God is wont in prayer, to excite special affections in our hearts, which are often hindered, by our constant sticking in a form, there can be no further excitations, than the matter of the prayer is apt to beget, whereas in conceived prayer, the Spirit of God hath (as I may say) more room and liberty to work upon our hearts; to cast in suitable promises, which we may plead with God, &c.

4. Under a prescribed form, ositancy and sluggishness is more apt to seize upon us.

I say not, that it must necessarily be so ; but I fear, it is the too ordinary experience of those that use a constant form. It is too true, that formality may, and doth creep — into our duties, when performed in the most spiritual manner : how often, alas, is the gift of prayer exercised, where praying graces are not ? Yet surely, in a conceived prayer, there is something more to call out the soul to attention, while we are cloathing the sense of our hearts in fit expressions ; and as it were, digging the matter of our prayers, out of our own feelings and experiences, it must needs keep the heart closer at work.

5. I add, that as to others that joyn, a prayer accommodated to the present condition of Church or Nation, to the present state of the Place, Town, City, or People, must needs stir up more kindly aff. & tions, and carry their hearts more along with it, than a cold general form, that is no more fitted to one time, or place, or condition, than to another. A word (and so a prayer) in season, how good is it ? *A word fitly spoken (upon the wheels) is like Apples of Gold in Pictures of Silver.* For instance ; we will suppose a poor creature struggling with despair, lying under that insupportable burden of a wounded Spirit : How sweet is it to such a soul (if the Lord please to go along with it) to have his condition spread before the Lord ? to have his very fears, complaints, doubts, troubles expressed in his own language ? to have a faithful Minister,

or

Prov. 15.

23.

& 25. 11.

or prayerful Christian bespeak God for him, as if himself was in the very same condition, to urge and plead suitable promises, and wrestle with the Lord on his behalf? Must not this needs more affect the poor wounded soul, than a dull form, that comes not near his condition. I will in short give you a relation to this purpose: *It was the custom of Reverend Mr. Perkins, to go to the place of Execution, with the condemned Prisoners: Once a young lusty fellow going up the Ladder, discovered an extraordinary lumpishness and dejection of Spirit; Mr. Perkins observing it, said to him, What man? What is the matter with thee? Art thou afraid of Death? Ab no, said the Prisoner (shaking his head) but of a worse thing. Whereupon Mr. Perkins bid him come down, and see what Gods grace would do, to strengthen him: who coming down, Mr. Perkins took him by the hand, and made him kneel down with himself at the Ladder foot. Where that blessed man of God, made such an effectual prayer, in confession of sins, and aggravating thereof in all circumstances, with the punishments due to the same; as made the poor Prisoner burst out into abundance of tears. Mr. Perkins perceiving, that he had brought him low enough, even to Hell Gates; proceeded in the next place, to shew him the Lord Jesus Christ, stretching forth his blessed hand of mercy, and power to save him——which he did so sweetly press upon the soul of the Prisoner, as cheered him up again, to look beyond Death; and made him break out into new showers of tears, for joy of the*

*Clark in
the Life of
M. Perkins.*

the inward consolation, which he had found; and gave such expression of it to the beholders; as made them lift up their hands, and praise God; to see such a blessed change in him; and so took his Death patiently and joyfully. See here the effect of a prayer in season; though I would neither rob God of his glory, without whose blessing, no such effect could have been wrought; nor attribute it to prayer, as being conceived, and extemporary; but I think I may, under God, ascribe something to the suitableness of it, to that poor creatures present condition; upon which account, I must needs prefer it to such, as being framed in such general expressions, as may reach any condition, cannot be so accommodate to a particular time, person, or occasion. In short then, a conceived prayer hath these advantages above a form.

1. It leaves the soul more freedom, to exert present affections; and makes more room for the Spirit, to excite graces in the soul, suitable to all occasions and emergencies.

2. It affords more opportunity to put up suitable petitions, to the many and various Wants, Temptations, Providences, and other emergencies, respecting our selves, or those we pray with and for; which must necessarily be attended with more kindly stirrings of affection, and exercise of grace, than under cold generals.

3. It more calls out, and imployes the soul; makes it more attentive to what it is about; and how necessary it is, to use the
best

best means, to keep the heart to its work in duty, there is not an experienced Christian, but can tell, from the sad experience he hath of his own wanderings and extravagancies.

4. And (which I look upon, as not the least excellency of it) it is singularly helpful for edification. By the mutual participation of each others gifts exercised in this kind, Christians build up one another: they not only help to excite present affections and graces, but they furnish one another with matter, and arguments in prayer; So that by this means, the body fully joyned together, and compacted by that which Eph. 4.16. every joint supplyeth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of it self in love. They that I Cor. 14. excell in this gift, excell to the edifying of the Church. 12.

5. It helps a man better to discern the present frame of his own heart. The beating of the Pulse, is not a better Tryal of the Temperature of the Body, than prayer is of the frame of the soul. Something, it is true, one may discern, even under a form; but it is much better discerned, when *out of the abundance of the heart, the mouth speaketh*: Mat. 12.34. How may a poor soul sometimes discern its want of faith, love, desire after God, delight in God, want of godly sorrow, compassion, and fellow-feeling of his Brethrens miseries, by his coldness and straitness in prayer, when

when at sometimes, he can scarce utter a word with any feeling ; at other times he hath plenty of expressions, but no stirrings of affection ? Again, at another time, how sensibly are these graces exercised in prayer ? How can he stir up himself, to lay hold on God ? Confess sin with a bleeding heart ; beg and plead, and pursue God with arguments. How tenderly can he represent before the Lord, the affliction and condition of others ? and put his soul in their souls stead ? So that he may judge very much of the present state, by his straitness or enlargement in this duty : yea, he can better discern, when he hath the Spirit helping his infirmities, and when he is under a desertion.

These are some of the Advantages of conceived prayer, above stated forms. And now in a few words, to apply what I have said to the Case in hand.

To which, that I may give a clearer Solution ; be pleased to distinguish with me ;

1 Betwixt the Absolute Power of Gods Spirit, whereby he being God, can do all things he pleaseth : and his Ordinate Power, whereby he worketh according to that ordinary way, and connexion of causes, which God hath decreed and appointed. You may thus conceive ; By Gods Absolute Power, he could rain down Manna from Heaven, to feed the Jews in the Wilderness ; but when they came into the Land of Canaan, that ceases ; and he feeds them in the Ordinary way, by plowing, sowing, reaping,

*Perk.
Ames.*

ing, &c. according to that Series of Causes ;
I will bear the Heavens, and they shall bear the Hof. 2. 21,
Earth, and the Earth shall bear the Corn, and 22.
the Wine, and the Oyle, and they shall bear Jer-

reel. Now, according to this distinction, I say that the Spirits Absolute Power is not restrained by stinted forms. He can make the dullest form effectual, to excite and quicken the soul; no matter what the Tool be, if Omnipotency put forth it self, the work shall be effected. But in the Spirits ordinary way of working, which is, (as you have heard) a rational argumentative way, wherein he maketh use of means, according to their natural vertue and efficacy ; So a form cannot have that effect upon the soul, as a conceived prayer, uttered by such as are competently qualified with that gift ; partly, because the customariness of it dulls the souls attention : chiefly, because it cannot be so accommodated to the various conditions of the soul, and to several occasions, times, and Providences ; by which, being made the matter of prayer, the Spirit of God usually stirs up more lively and kindly affections.

2. Thus distinguish : The Spirit may be said to be hindered : either,

1. *In totum*, wholly, so as not to afford any assistance : or,

2. *In tantum*, as to the degrees of assistance, when it doth not work so vigorously and kindly upon the soul.

I will not deny, but that the Spirit of
 God

God may concur with a form, being conscionably used, and attended : but there is that in the Nature of a Form, that may hinder it, as to those lively and vigorous motions and affections it, might stir up in the soul, or (as I have already said) a form doth, as it were, confine the Spirit of God within its own compass, and leaves him less room to exert his operations.

3. Distinguish also (as hath been hinted before) of the causes, why a form is used, and the persons that use it.

1. Some may use it of necessity, because they want abilities; and must either pray, or not at all. In this case a form may be a help; and if conscionably attended, the Spirit of God may go along with it. This (saith Mr. Perkins) is no binding of the Holy Ghost; but a helping of the Spirit, which is weak in us, by a Crutch to lean upon.

2. Others use it, through laziness, prejudice against the use of gifts, bashfulness, or the like cause, when they might attain abilities, if they would use means. In this case I cannot excuse such, from a neglect of stirring up the gifts that are in them, and of using that means, whereby the Spirit might put out his power more freely and vigorously.

4. Distinguish of the manner of mens using both forms, and present abilities. Some may use a form humbly, conscionably, and in sincerity :

sincerity : Others may use gifts in pride, ostentation, and hypocrisie. Here the Spirit of God, may rather be expected to go along with the former, than the latter : for *God resisteth the proud, but giveth grace to the humble.* Jam. 4. 6. But this is not the fault of the prayer, but of the person. Where gifts are exercised in humility and sincerity, they are to be preferred before the best of forms, upon the grounds above-mentioned. I cannot therefore but conclude, That he that having both natural abilities, and helps at hand, (as most Christians have in our days) to attain the gift of prayer, yet sits down in form ; must needs do himself much injury ; doth both put fetters upon his own Spirit, and limits the holy Spirit of God within the compass of that form ; and in a word, deprives himself and others, of those and the like advantages above mentioned, which might accrew by the exercise of his gifts : yea, if a Minister, Master of a Family, or one who is the mouth of others in prayer, he becomes in a great measure guilty of that deadness, carelessness and insensibleness, which others contract under his formality. So that though I would, that those who have no better abilities, or helps to attain them, should rather use a form, than neglect the duty (and in that case, I doubt not, but the Spirit of God, would afford his quicknings and assistances in the conscientious use thereof) ; Yet let none, through idleness, bathfulness, or a conceit, that it is only for Ministers,

Matth. 25.
26.

or men of Parts and Learning ; or that it favours of Enthusiasm, or on any other pretence, neglect to get that gift, that you may be competently able to represent your own, your families, the Churches, or Nations condition to God, in your own words : Say not, it is unattainable : there are, through mercy, many poor Christians, who have neither the advantage of Learning nor Education , that may shame some Ministers in the exercise of this gift : and though I acknowledge, that after all endeavours, there will be a great difference amongst Christians ; yet, we should not therefore hide our own Talent in a Napkin , lest we at last fall under the censure of wicked and slothful servants.

This is that, which I conceive to be the Truth. I would not discourage the weak conscientious Christian, from the use of necessary helps ; nor would I encourage any, to satisfy themselves in stinted forms : but labour to increase in knowledge and experience, that they may be able to go without those Crutches.

And now it may be, some would desire to be directed , what means they should use, for the attainment of this gift, how they may get above a form ?

To this I answer, That much is already done by others : as *Brinsley, Wilkins, Ambrose, &c.* who have laid down many profitable helps this way ; into which Treasury, I have also endeavoured to cast my Mite, in the Treatise hereunto annexed, being a familiar plain

plain Exposition, with Notes and Application of the Lord Prayer, in such a Method, as I conceived most helpful that way. What use it may be of, and how to improve it; the Epistle prefixed to both these Treatises, will acquaint you : yet, I shall here also add something by way of Advice, to the willing weak Christian.

Direct. 1. Acquaint thy self with the Word of God (which is the general Rule and Directory of Prayer) especially observe the Petitions and Arguments, which holy men in Scripture used in prayer. The Book of *Psalms*, is a choice portion of Scripture for this purpose : there you may store your selves with choice Petitions, Arguments and expressions, suitable to any condition, which your selves and others can be in. I have heard, that Mr. *Dod* commended to one in an afflicted doubting condition, the 51 *Psalms* as a pattern to pray by. And indeed, I know not a better help to this duty, than to have the *Word of God dwell richly in all wisdom* : to have store of Promises, Providences, Experiences recorded in the Word, laid up in our hearts, well digested by Meditation. Unskillfulness in the Word, is a great hinderance in the exercise of the gift of prayer. Col. 3. 16.

Direct. 2. Retire into thy own heart, for mattersuitable. Take notice of thy sins, wants, corruptions, temptations: Look out

*Nolton's
Self-en-
riching
Examin.*

p. 169, 170.

also upon the Church and Nation: take notice what dispensations they are under. This will furnish thee with matter; especially thy own condition, if thou be once thoroughly sensible of thy sin and misery, of thy slavery to Satan, &c. I shall not think it tedious to transcribe, what a Reverend and experienced Divine hath written to this purpose. Let us suppose, that the most ignorant and simple man, should by some merciless enclosing Land-lord, be turned out of doors, so that he had no where in the wide world to bide his head, either for himself, Wife or Children. Now in this case and discomfort, a friend comes unto him, and tells him, There is an honest Religious Gentleman, will without all fail, bestow a better thing, a richer Farm upon him, if he can sufficiently bemoan his case, tell his tale, and lay open his misery, and want, before him: Do you think, this man, though never so simple and ignorant, would lose it for asking? Or would he come only bluntly and brafly thus? I pray you Sir, give me this Farm. No, undoubtedly without any help or learning, he would find plenty both of reasons and words, with many moving terms, and passionate eloquence, to unfold his distressed estate, and to stir up compassion: He would tell him the Story of his hard and cruel usage by his former Land-lord; how he had first raised his Fines, then his rents, &c. and at length turned him out of all into the wide and hard-hearted world—— And therefore upon the knees of his much vexed and broken heart, he begs and entreats, that he

he would be good to him, else be, and his Wife, and his many poor Children, are like all to go a begging——If he would please to give him succour and a resting place in his great distress and misery, he and all his should be bound to pray for him, and do him their utmost service faithfully so long as they lived. Want of earthly necessities, would enforce and furnish the simplest man in the world to speak thus, or in the like manner——How much more then, if a man had sense of his spiritual miseries and wants, wou'd he find words enough, with fervency of Spirit, to sue unto the Lord of Heaven? Thus that Pious and Learned man, with more to that purpose. Misery felt, will teach both Rhetorick and importunity. Whence that Proverb had its original (*Qui nescit orare, discat navigare.*) He that cannot pray, let him go to Sea. The Storm could teach those Marriners in *Jonah*, every one to call upon his God. In their affliction they will seek me early. Jonah 1. 5.
Hos. 5. ult.

Dir. A. 3. Exercise, and conscientious practice, is a singular help to improvement. This in all things, Arts, Sciences, and Mechanick employments, begets dexterity. This the Apostle prescribes to *Timothy*: *Exercise thy self unto Godliness.* 1 Tim. 4. 7. (*γυμναζε*) a word borrowed from Wrestlers, who practised naked, and imports both industry and frequency. (*Godliness* *θεοφιλια*) the word principally imports the Worship of God, whereof prayer is a special part. Without

this, it is impossible to arrive at any good measure of ability. And here it would be expedient for those, that desire praying gifts, to be much in secret; not merely, that they may exercise it as a gift; but that they may with more freedom, pour out their soul to God; or to joyn with some bosome friend, before whom they may with less fear or shamefac'tness use what gifts they have. Nor will be amiss, to have some Heads or expressions laid in as a foundation to build upon; amongst which, what can be more full, than the pattern, which our blessed Saviour hath prescribed: of the use whereof, I have spoken elsewhere.

Direct. 4. Joyn thy self in society with those that are able and best qualified this way. Propose such for thy imitation. Others gifts exercised, are (as you have heard) very edifying. And hence it is, that those that have had their Education in prayerful families; though sometimes vile and debauch't in their practices, have attained great abilities in that kind. *He that walks with wise men, shall be wise.* Nature it self leads us to the imitation of, and conformity with those we converse with. If Joseph in Pharaoh's Court, could learn the Court-Oath (however some excuse it); Why may not we by conversing with praying Christians, get praying abilities? Examples are the shortest cut, to attain any kind of Art, (though I would not have

Chri-

Prov. 13.
20.

Christians only art in prayer ; or as *Simon Magus*, desire the gift, that they may make advantage of it) but desire it for thy eternal good. It is to be sadly lamented, that some, otherwise godly and practical Christians, yet having spent their younger years in prayerless families , can never be brought to the practice of this duty (except in a form) and this is it that makes the gift of prayer, not only rare, but to be scorned, and derided as a piece of Fanaticism. Therefore joyn thy self to prayerful Christians.

Direct. 5. But above all, earnestly (as thou canst) beg of God a serious gracious heart, without which, couldst thou pray with the tongue of men and Angels, it would profit thee nothing. Yea, it would be a Talent of Lead, to sink thee deeper into Hell. This will both furnish thee for, and engage thee in the duty. This will lay such a necessity upon thee, that bashfulness, or what else hinders thee, will be laid aside : And it will furnish thee with such affections and graces, as will suggest tolerable expressions, such as neither God will reject, nor good men dare despise. Since prayer rightly performed, is grace exercised ; and affections dictate expressions : Where these are, there will not nor be a total defect of those. No sooner is *Paul* converted (as is above noted) but *Behold he prays*. Labour therefore to lay the foundation of praying abilities in sound

Acts 9. 11.

conversion; Get the Spirit of God to sanctifie, renew, and quicken thee, and thou shalt not want its assistance in what measure God shall see it convenient for thee. In particular, Beg to have thy heart convinced of the necessity of the duty, and then beg ability to perform it: then pray that God will heal thy sinful bashfulness, that thy flammering Tongue may speak plainly, &c.

Thus I have in speaking to these seven Cases, occasionally touch't upon most of that practical matter, which would have fallen under several Doctrines, if I had handled the Text in an ordinary Sermon-Method. I hope, through Gods blessing, it may not be less profitable to your souls in the review of it, as it hath not been less pains to me in the composing of it.

CHAP.

CHAP. IX.

THE Second Doctrine, from the Relative consideration of the words remains to be spoken to; which was this,

Doct. The Spirits help in prayer, is a singular Priviledge and Comfort to Gods Children in affliction.

The ground of the Doctrine is clear. The scope of the Apostle, is to comfort Believers under pressing afflictions. Having therefore laid down other grounds of comfort, he brings in this with a connexive Particle (*καὶ οὕτως* & *οὕτως*) likewise also: *q. d.* add this also as a special ground of comfort, that the Spirit it self helpeth——

The Doctrine for the more distinct handling, falls into two Propositions,

1. That God vouchsafes the Spirit of prayer to his afflicted children,
2. That it is a singular comfort to enjoy it. I shall touch upon each severally, and then apply them together.

To the first; Saints under trouble, have the Spirits help in prayer. When a load of afflictions is on their backs, God sends his Spirit into their hearts, teaching them

to

to cry *Abba Father* ; then especially, though not only.

I would be understood thus :

1. Not alwayes in a full measure, with enlargements of affection and expressions : sometimes they can only chatter, and sigh out their souls grievances : yet even these silent mournings, are loud cryes in Gods ear.

2. Except this be their trouble, that they are under desertion and withdrawments of the Spirit, which God sometimes sees expedient to exercise his people withal ; yet even then, there is (as you have heard) a secret assistance, which makes a soul, though he thinks himself cast out of Gods sight ; yet resolve to look again towards his holy Temple, and though the Lord kill him, yet (with Job) to trust in him. But in other troubles, and for the most part, the Spirit is then most powerful in the heart of a Believer, when afflictions are most pressing.

For confirmation, I shall only lay down this : That the Saints in their troubles have ordinarily prayed more, and more fervently and importunately, they have then doubled their diligence, and plyed the Throne of Grace with restless cries, have given God no rest. This will easily appear in a few instances of some of the most faithful servants of God. *Jacob* is a famous instance : when he hears of his Brother *Esau's* approach with four hundred men at his heels, he is (not without cause) greatly afraid and distressed, and

Gen. 2. 4.
Job 13. 15.

Gen. 32. 9,
10, 11, 12.

and see how sweetly, and with what sinewy arguments he bespeaks God : there, he goes through many Topicks of Invention, claims Relation to, and Interest in God, upon the account of a Covenant struck betwixt God and his Ancestors ; *O God of my Father Abraham*——

Gen. 32. 9.

Then fastens on that Name *Jehovah* (the Lord) which imports Gods eternity and immutability : Next pleads a twofold word of God : 1. Of Command, *Thou saidst unto me, Return unto thy Countrey*

——*q. d.* I am now performing an act of obedience, and therefore expect protection ; I am doing thy Commandment, and therefore expect thy salvation. 2. A word of Promise (*and I will deal well with thee*)

q. d. If thou give me up into the hands of my merciless and hard-hearted Brother, it will look like a falsification of that Promise, thou hast made me. Then he sweetly

V. 10.

insinuates himself into Gods favour, by a grateful commemoration of the former kindnesses that God hath shewed him, and his utter unworthiness thereof (*I am not worthy of the least of all thy mercies, and of all the truth which thou hast shewed unto thy servant*——) Thus having (as I may say)

V. 11.

sweetned God, and made way for his request ; he puts up his particular suit, *Deliver me, I pray thee, from the hand of my Brother*——

which he again enforceth, by minding God of his word of promise [*And thou saidst,*

V. 12.]

I will surely do thee good, and make thy seed as the sand of the Sea] which, how shall it be

per-

- performed, if thou now permit my bloody-minded Brother to come and smite me, and the Mother with the Children? Whence can this proceed, but from the Spirit of Supplication? Yet, this is not all, *Jacob* is left alone (*his Wives and Children being passed over the Brook Jabbok*) and now he will have the other bout with God; he will keep a night on't, a man wrestled with him, till the breaking of the day—I will not trouble you with Niceties; you may expound this, by that of the Prophet, *He had power over the Angel, and prevailed; how? he wept and made supplication unto him*—There was something of corporal struggling, as the word shews (*Jacob goes halting away*) but the main business was prayer: thereby he holds the Angel; thereby he conquers, and obtains this Testimony (stamp for a memorial up in his new name) *as a Prince thou hast power, with G.d and with men, and hast prevailed*. Here is an afflicted Saint, and you see he is a wrestling and victorious Saint. Whence had *Jacob* this strength, but from the God of *Jacob*? He wrestled both in and against *Jacob*, and (as he said, *In Jacobs Deus est seipso fortior*). God in *Jacob* conquers himself. I have insisted upon this Instance for your imitation, I shall leave others to your own meditation and enlargement. *Jab* (notwithstanding he is much taken up with complaints) yet is not wanting this way. Read his whole tenth Chapter, and see what variety and strength of

V. 21.

V. 24.

Hof. 12. 4.

V. 28.

Matt. in
Jude v. 20.

of Argument. he urges God withal. *David*
 much in the deeps of affliction, and no less
 in the exercise of this duty. *Out of the depths*
have I cryed unto thee O Lord, Lord hear my Psalm 130.
voice.—*O my God, I cry in the day time, but* 1. 2.
thou hearest not; and in the night-season, and 12. 2.
am not silent. Unto thee will I cry, O Lord my 28. 1.
Rock, be not silent unto me.—But what

should I insist upon particulars? Peruse the
 Psalms; what ever strait you find *David* in,
 still prayer is his *assylum*; and the more press-
 ing affliction, the more vehement his afflic-
 tions; the more importunate his prayers. Do
 enemies pursue him, with words of hatred,
 reproach him, charge him wrongfully? Do
 friends forsake him, deal deceitfully, falsifie
 their Trust? Is he driven from his own Pa-
 lace into a Wilderness, by a rebellious Son?
 Is he hunted as a Partridge upon the Moun-
 tains, by an envious Father-in-law? Is he
 fallen into grievous sins, and fears Gods
 wrath, and feels the withdrawments of his
 Spirit? In all these, and all other troubles
 that befell him, still you find him crying,
 pressing in unto God, humbly supplicating,
 and powerfully pleading. What should I
 mention *Heman* and *Asaph* (if they are the ^{Psalm 77.}
 Authors of those Psalms) who being un- ^{& 38.}
 der sad pressures, struggling with distracti-
 ons and despair, vent themselves this way?
 Or *Hannab*, who in the bitterness of her Spi-
 rit, poured out her soul before the Lord?
 Or *Paul*, who being buffeted by the Messen-
 ger of Satan, prayed thrice, that it might
 be

2 Cor. 11.
8, 9.
Pfal. 32. 6.
Pfal. 102.

Luke 21.
44.

Heb. 5. 7.

*Vid. Calvin
in locum.*

be taken from him? When the Word represents it, as the very Genius of the Godly. *For this shall every one that is godly pray unto thee*—And the Title of the Psalm, *A prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord*: that is, the godly afflicted, whose practice is so to do. One Instance more, and that is our blessed Saviour (who had not the Spirit by measure) *He being in an agony prayed* (ἐκτενέσθη) *more fervently he extended prayer.* And in the *dayes of his flesh, when he had offered up prayers and supplications, with strong crying and tears unto him that was able to save him from death, and was heard in that he feared.* Every word here hath an Emphasis in it. In the *dayes of his flesh* (and those were dayes of trouble) In that he *feared.* (viz. with a Natural fear lest he should be overwhelmed with trouble) Now this day of fear and trouble, what brought it forth? how wrought it? You see it produced prayers, supplications, strong crying, tears, ardour and vehemency in prayer.

Object. You have abundantly proved, that the Saints in their troubles, were much in prayer; but, what is this to the purpose? Here appears it, that they had the Spirits help? Might not nature and a desire of self-preservation, prompt them to this course? Will not even wicked men pray and cry under troubles?

Ans. True: Nature may do much: It can

can make an *Abab* put on sack-cloth, and humble himself, and go softly. It can make a *Pharaoh* in a strait, beg *Moses* his prayers, &c. yet, if you take along these two considerations, it will be evident, that they were assisted by the Spirit of supplication.

1. Consider, how they prayed : and that with extraordinary fervour, strong cries and importunate wrestlings : this speaks, that they were strengthened with might by the Spirit in their inward man. A natural man can *howl upon his bed* (observe that) and *Hof. 7. 14.* they can *assemble themselves for corn and wine* (note what they pray for) It is but howling, it is but lazy upon their beds, it is but for corn and wine : but now read the prayers of the afflicted Saints, you may see an impress of Divinity upon them, they even breathe out that Spirit, by whom they were indited. Oh, the confidence mixt with humility ! Oh, the strength and sinews ! Oh, the sweet insinuations, pressing importunities, &c. that may be observed in them !

2. But if this be not sufficient, consider (in the next place) how they sped, what success and acceptance they had with God, what their efficacy and virtue was, what gracious returns they had. Now, when *God causeth his ears to hear*, it is an argument he first *prepares their hearts*. No prayer is *Psal. 10. 17.* acceptable to God, but what is the breathing of his own Spirit. The Text tell you, *be lowly* (that is, accepteth, is well pleased with)

with) *the mind of the Spirit* : God can distinguish betwixt what is ours, and what is his own. That twofold intercession of Christ in Heaven, and of the Spirit in our hearts, is jointly necessary to procure the acceptance of our prayers with God. Now look back upon the Instances I have given, *Jacob, David, Paul, &c.* yea, see how graciously God answered their requests : whence it is evident, those prayers were the operations of his own Spirit. Thus of the first Proposition.

2. As to the second, that *it is a singular Privilege and comfort to Gods afflicted children, to have the Spirits assistance in prayer* : it is already in a great measure proved, in what hath been said to the several Cases proposed ; yet something I shall add, as to the advantage of it in afflictions ; which I shall discover in five or six sweet effects of it in an afflicted state ; but know this, that when I have said all, your own experience will make you say, as the *Queen of Sheba* concerning *Solomon* : *Behold, the half was not told me.* It is an inexpressible advantage *Sampson's* riddle is in this sense verified, the Spirit of prayer out of the eater brings meat, and out of the strong sweetness. Particularly,

1. The Spirits help in affliction, carries in it much of Evidence. *The Spirit of supplication is the Spirit of Grace.* When in our afflictions we can cry *Abba Father*, it shews that we have received the Spirit of Sons : Hereby we have a singular proof, that we are Christs : for as it holds Negatively, that

If

1 Kings 10.
6, 7.

Judg. 14.
14.

Zech. 12:
10.
Rom. 8. 15.

Gal. 4. 6.

If any man have not the Spirit of Christ, he is none of his. So Positively, he that hath the Spirit, is Christs; for as many as are led by the Spirit of God, they are the Sons of God. And 14. Rom. 8. 9.

what more lenifying or sweetning ingredient can be put into the bitter cup of affliction? What an allay is this to the saddest, sharpest Trouble? It were easie here to cut this River into many streams, and to shew what abundant comfort in affliction, flows from the assurance of our Adoption: but I forbear particulars, Only to hint something; Hence we know, we are in the hand of a loving tender-hearted Father, who doth not afflict willingly, nor grieve the children of men (much less his own children): who will not cast off for ever; but though he cause grief, yet will have compassion according to the multitude of his mercies, who is himself afflicted in our afflictions. Hence, we may be assured, that our afflictions shall be proportioned, timed, limited, so as we shall be able to bear them, that they shall be for our good, that we shall have deliverances, and that in the best season, &c. So that the very reflection upon our prayers, put up in faith, humility and fervency, do h much alleviate our burden; and if not take away, yet much abate the bitterness of the Cup. Lam 3 31, 32, 33. Isa. 63. 9.

2. (Which follows upon the former) It brings ease with it; it may well be called hearts ease. Experience tells us, if we have but a faithful friend, to whom we may impart our grievances, and freely unboosome our selves, it

L

much

1 Sam. i.
18.

Psal. 138. 3.
Psal. 55. 22.

Psal. 109.

2 Kings 6.
27.

much lightens our burden. And what friend like God? By this means *Hannah* eased her grieved heart, and cheered her sadden countenance. This hath been the Saints practice; *David* still had recourse to God by prayer; and you may in many Psalms observe, how the case is changed, and his soul refreshed before his prayer be ended; he got renewed strength: *In the day when I cried, thou answeredst me and strengthenedst me with strength, &c.* Heartly fervent prayer is one way of casting our burden upon the Lord; and in so doing, he hath promised to sustain us; and surely he cannot but have much ease (under whatever burden) who hath an almighty arm to lean upon. How often had the backs and hearts too, of Gods persecuted servants been broken, if they could not have poured out their souls to God? I noted above, from the Title of that Psalm, that it is the practice of the afflicted and almost overwhelmed people of God, to *pour out their souls before the Lord*. Other friends sometimes can and will not, sometimes would, and cannot relieve us. *If the Lord do not help thee, how can I?* — But God wants neither pity nor power to help. Yet I here speak not so much of actual deliverance, as of that inward quiet and serenity, which prayer brings into the soul.

3. The Spirit of prayer administers a ground of strong confidence to a soul under affliction. The more fervent in prayer, the more lively are its hopes, the stronger its confidence, either of support under, or deliverance

verance from its afflictions, however that
 thereby some special good shall accrew to
 it. And it cannot be otherwise; for there
 are many precious Promises made to prayer;
Call upon me in the day of trouble, and I will Psal. 50.15
bear thee. And ye shall seek me, and find me, Jer. 29.13.
when ye shall search for me with all your
heart——And it shall come to pass, that be- Isa. 65.24.
fore they call, I will answer, and whiles they
are yet speaking, I will bear. How can a soul
 but grow in hope, as he feels the Spirit of
 prayer more and more powerful in him?
In the fear of the Lord is strong confidence. Prov. 14.
 Prayer is a singular part of the fear (or wor- 26.
 ship) of God; and causes confidence. Pray-
 er hath had such attestations from Heaven,
 and is propt up with such promises in the
 Word, that when it is spiritually performed,
 it cannot but elevate the soul to a high
 pitch of expectation, *Psal. 22. 1. 6.* The 20
 Church prays earnestly for the King, and *Psal. 110.*
 then concludes with confidence, *Now know* 1. 6.
I, that the Lord saveth his anointed, he will
bear from his holy Heaven, with the saving
strength of his right hand. When God pre- *Psal. 10. 17.*
 pares the heart, it is a certain pledge he will
 cause his ear to hear. We may argue in
 this Case, as Manah's Wife; *If the Lord were*
pleased to kill me, he would not have received
a burnt-offering, and a meat-offering at our Judges 13.
hands;—— So, if the Lord would not hear 23.
 our prayers, he would never put such a Spi-
 rit of Supplication into our hearts.

4. The Spirit of prayer also fetcheth in

- Support under affliction : it draws down strength from Heaven ; as in that of David before mentioned, *In the day when I cryed, thou answeredst me, and strengthenedst me with strength in my soul.* Strong cries bring fresh supplies of strength, and procure ability to bear. Paul, when he prevails not, for the removal of that Thorn in the flesh, yet hath this comfortable answer, *My grace shall be sufficient for thee : q. d. I will not remove thy burden, but I will renew thy strength.* This is promised in that sweet Scripture, *They that wait on the Lord (and prayer is a singular way of waiting) shall renew their strength*——Faith, Hope, Love, Patience, and every other grace is exceedingly strengthened by prayer : and in this respect it brings ease (as was shewed above) as a man at full strength can with a little finger bear away, what a Child cannot lift. Paul could do (or suffer) *all things through Christ strengthening him* : this strength is derived by prayer rightly performed. Therefore is it, that he prays so earnestly, that God would *strengthen the Ephesians with might by his Spirit in their inward man.*

5. By this also, the sanctification of afflictions is procured. It not only procures strength to bear, but grace also to improve. It is the true *Philosophers-Stone*, that turns all it toucheth into Gold. Like the skilful Apothecary, it makes, out of Poyson, an Antidote against Poyson. As every creature, so every cross and trouble is sanctified by pray-

er; so that they become blessings to us :
 Prayer draws out the virtue of that great
 Gospel-promise, that *all things shall work to-* Rom. 8. 28.
gether for good———And who knows the
 benefits that are brought to Gods people, by
 sanctified afflictions? How are corruptions
 mortified, graces refined, enlivened and
 purged from their droffy mixtures? How
 are the after-visits of Heaven, rendered abun-
 dantly sweeter? and (which I would espe-
 cially instance in) by pressing afflictions san-
 ctified, we learn to press more into the Di-
 vine presence; where the Spirit of prayer is :
 it rises higher by afflictions, as Noah's Ark
 did by the increase of the waters. Let not
 therefore the ignorant world wonder, that
 the Saints in the midst of pressing afflictions,
 can *rejoyce with joy unspeakable and full of glo-* 1 Per. 1. 6,
ry : for the Spirit of prayer going along with 8.
 those afflictions, turns them into singular
 advantages. Well may they count it all Jam. 1. 2, 3.
joy, when they fall into divers Temptations,
knowing that the trying of their faith, work-
eth patience; and patience, experience; and ex- Rom. 5. 3, 4
perience, hope, which maketh not ashamed. This
effect David found; that his Corrections be- Psal. 119.
came Instructions. Before I was afflicted, I 67.
went astray; but now have I kept thy word :
and therefore saw cause to say, It is good for
me, that I have been afflicted, that I might 71.
learn thy Statutes : yea to acknowledge, that
in faithfulness God had afflicted him. Now 75.
this happy fruit, is the product of prayer ;
 God may indeed turn the afflictions of a
 L 3 wicked

2 Chron.
33: 12, 13.

wicked man, to good ; but it is by teaching him to pray. *Manasseh*, when he was in affliction, besought the Lord his God, and humbled himself greatly before the God of his Fathers, and prayed unto him, and he was entreated of him——Afflictions stir up prayer, and prayer sanctifies afflictions; and sanctified afflictions may be put into the Catalogue of our choicest blessings.

Psal. 116.
35: 7, 8.

6. And this also (when the Lord sees it good) procures a happy issue and deliverance. It is the means which God hath appointed. *The sorrows of Death compassed me, and the pains of Hell gate hold upon me——Then called I upon the name of the Lord——* and the issue was, *God dealt bountifully with him, delivered his soul from death, his eyes from tears, and his feet from falling.* Prayer rightly performed, hath this certain effect, to procure deliverance, with one only exception, unless God in his infinite Wisdom, see it more for his glory, and for our spiritual and eternal good, to be kept still in the furnace; and this is such an exception, as every gracious soul will gladly admit of. But I may yet rise higher: The Spirit of Prayer, not only procures deliverance; but deliverance in mercy; deliverance sanctified, and that is a pledge of eternal deliverance. Others may be delivered, but theirs is not so much a Preservation, as a Reservation to some sadder calamity; but there is this in Deliverance procured by pray-

er, that the soul may be assured, God intends him good by it.

These are a few of those infinite advantages, which the Spirit of prayer brings along with it to Gods afflicted servants; but it is impossible, to enumerate all: These are but as a cluster or two, in comparison of the full Vintage. Do but look over the precious promises made to the people of God in their straits; take notice how many, how great things are promised, and so many are the Advantages which the Spirit of prayer brings with it; for that is the key which opens those Treasuries, that sets those Conduits a running, and drains out the sweetness and vertue of them.

Thus you have each part of the Doctrine confirmed and made good: Let us now see what Improvement may be made of this comfortable Truth.

L 4 CHAP.

CHAP. X.

I Shall not make my Superstructure in the Application, so large as the foundation would bear, but confine my self to speak something.

1. To those that want this sweet Privilege, who are destitute of the Spirit of Supplication, either really, or at least in their own apprehension.

2. To those that have it, and do or may find, or have found the sweetness of it.

1. The first sort are those that want the Spirit of Prayer; And amongst these,

1. Some scorn and deride it, thinking it a meer fancy: Tell them of *praying by the Spirit*, they are ready to scoff at it, or wonder

John 3. 4. (as *Nicodemus*) *how can these things be?* This is Fanaticism, Melancholy, a meer dream of a few brainlick persons: they will cry out as *Festus* against *Paul*, *Thou art beside thy self, much learning hath made thee mad.* Or as they did against our Saviour,

Act. 26. 24. *He hath a Devil, and is mad*——I can scarce

John 10. 26. hope, that such will vouchsafe the perusal of these lines, and therefore I shall not spend many words upon them. Only this: Let such know, that either extremity of misery here, or eternity of torment hereafter, shall

shall convince them, that themselves are
 possessed with that madness which they charge
 upon others. When misery is upon them,
 and they cannot pray, except the Lord give
 them up to desperate madness (as he hath
 done some) to rage and blaspheme, they
 will wish, Oh, for a heart to pray ! Oh, that
 I had that Spirit of prayer, which I have
 so often scoffed at ! then, send for a godly
 Minister, a prayerful Christian, as David Psal. 141.6
speaks in a like case, When their Judges are
overthrown in stony places, they shall hear my
words, for they are sweet : So they, How gra- Jer. 22.23.
 cious will they be, *when pangs are upon them ?*
 When (with Manasseh) they are caught amongst 2 Chron.
 the Thorns, they will then know the benefit 33. 11.
 of prayer, either by the want of it, or, if God
 give them a heart to pray, by the exercise of
 it. Then to be able to pray with assistance
 and acceptance, will be worth something.
 Or suppose, they never come into such straits,
 or be given up to a reprobate mind, or to
 desperate hardness, if they be so far given
 up, as to blaspheme the God of Heaven, because Rev. 16.
 of their pains ; yet eternal torments, will be- 11.
 get a late and fruitless repentance ; then
 will they wish they had been of the precisest
 of those, whom they now scoff at. But I
 shall speak something to the second sort,
 which may also concern these, if they will
 vouchsafe to hearken to it.

2. Some neither have, nor care for this
 Privilege. It is a thing above their capa-
 city : They never trouble their heads about
 it ;

it; nor ever consider, whether it be a fancy or reality. As for afflictions, they either promise themselves immunity, or if they should fall into trouble, they cannot apprehend what good Prayer can do them; they cannot believe, that it will bring ease or comfort, because they see these often to drink deepest of the Cup, who give themselves most to pray; or; besides, they have better shifts, they have riches, friends, policy, &c. These will beset them more, than to go and whine out a prayer to God in their trouble. Let me tell these careless, senseless persons, that ignorance and presumption blind their souls, and begot these sad mistakes. The reason why they think so slightly of this priviledge is, because they know it not; and therefore neither, can they desire it. I may say, as our Saviour to the Woman of Samaria, *If thou*

John 4. 10. *knewest the gift of God*——If you knew the sweet revivings, the overflowing comforts that a soul in troubles gets by earnest prayer, you would not so disregard it: but alas! I cannot expect you should esteem what you know not, nor indeed can conceive, till experience teach you; yet in hope, that God may set in with my poor endeavours by his holy Spirit, I shall lay before you some considerations, which may shew the sad condition of those that want the Spirit of prayer: Especially, in a time of affliction, which (by Gods blessing) may awaken you (and those also I spake of in the first place) to labour for it,

1. Then,

1. Then, Consider with what sad temptations, afflictions come armed upon a prayerless person : they are not meer troubles, but temptations also : and it is a thousand to one, he that cannot pray in an affliction, will both sin and sink under it. Man under affliction, is impatiently desirous of help, and ready to catch at any Twig to keep himself from drowning. *Self-preservation is so rooted a Principle in mans nature, that he thinks any thing lawful, that seems probably conducing that way.* Now he that cannot go to God by prayer in a strait, and ease himself that way ; what will he not do, to save himself ? Whither will he not go ? For instance :

1. He will be ready to run to helpless helps ; such as will afford him no comfort or relief. So it will be at the day of Judgment (if we so understand that Text)

They shall call to the Mountains and Rocks, Rev. 6. 16. saying, Fall on us, and hide us from the face of him that sitteth on the Throne, and from the wrath of the Lamb. The like to which, is fore-told of wicked men in their distresses in other Scriptures ; What improbable courses do men take for relief in their distresses, when they have no interest in God ?

Whereas, a soul that hath the Spirit of Adoption, can betake himself to God, he hath a ready way, he is never to seek for a refuge : *God is his hiding place ; thither he flees, to hide himself : by prayer he commends and commits himself into the hands of God :*

Psal. 2.

19.

Hos. 10. 8.

Rev. 9. 6.

Psal. 31. 7.

& 143. 9.

Psal. 91. 1. *God : he dwells in the secret of the Most High, and lodgeth under the shadow of the Almighty. Oh, what a helpless creature, is a prayerless soul? he goes to friends, but they know him not : he may take up Job's complaint ;*

Job 6. 15. *My Brethren have dealt deceitfully as a Brook, and as the stream of Brooks they pass away. He tries what his riches can do ; but they profit not in the day of wrath ; Treasures of wickedness profit nothing : Neither their Silver nor*

Prov. 11. 4. *Gold is able to deliver them in the day of the Lords wrath : He makes lies his refuge, and under falsehood he bides himself ; but the Hail sweeps away the refuge of lies, and the waters overflow the hiding-place. This bid*

Ezek. 7. 19. *(of sinful policy and base practices where-*

Zeph. 1. 18. *on he thought to be at ease) is shorter then that he can stretch himself upon it : This covering (of hypocrisy) narrower than that he can wrap himself in it. Whither will the poor forsaken wretch go? Pray he cannot, he wants that Heaven-engaging faculty. Oh, the advantage of a Spirit of prayer in a day of distress! But,*

Isa. 28. 15, *17, 10.*

2. He will be ready to go to those that will distress him, instead of helping him : as the Jews found Pharaoh, of whom God

Ezek. 29. 7. *witnesseth ; that when they took hold of him by the hand, he did break and rent all their shoulder ; and when they leaned upon him, he brake and made all their loins to be as a stand, lest them to shift for themselves, as well as they could ; brought them into the Briars, and then cast them off ; or as Abaz was served*

served by Tilgah-Pilneser King of *Assyria*, ^{2 Chron.}
 whom though he *bired with a great reward*, ^{28. 20, 21.}
 yet he distressed him, but strengthened him
 not. How often do wicked prayerless per-
 sons plunge themselves deeper into misery,
 by those courses they take, to relieve them-
 selves? and run into the snare they would
 avoid, or some worse calamity? The silly
 Sheep to shuter it self from the Storm, runs
 into the Bryars, and they pull off its cover-
 ing: We run sometimes under a Tree in a
 Storm, and it drops upon us, and wets us
 worse. Such are the shelters of ungodly
 men; but the Spirit of prayer puts us out
 of danger of this temptation; it sends us
 to one, whose promises are not more free
 and full, than his performances will be
 faithful.

3. Such an one will be sadly tempted to
 run to sinful helps, to make lies his refuge
 (as was hinted before): when he cannot un-
 rye the knot, he will cut it; he will break
 the hedge of duty, to escape the foulness of
 his way: He will be ready to say as the,

Flectere si nequeo superos, Acheronta movebo.

If Heaven will not, Hell shall relieve him.
 If the God of Israel be his enemy (because of
 wickedness) or he a stranger to God, and
 hath no Interest in him, cannot pray to him,
 he will be ready to enquire of *Baalzebub* the ^{2 Kings. 1.}
 God of Ekron. If God have cast him off, ^{2, 3.}
 be departed from him, and become his ene-
 my,

1 Sam. 28.
16.

my, he will be ready to go to the *Witch of Endor*. Now the Spirit of prayer is a singular preservative from such sinful courses; while those that want it, sink in their affliction; and so either sink themselves deeper into it, or else sin themselves out of it, by debauching conscience, gratifying the Devil, offending God (which indeed is but to avoid one mischief, by running into a far greater). He that hath the Spirit of prayer, is plying the Throne of grace, *committing himself to God, casting his burden upon the Lord*; he dare not, indeed he needs not take those sinister courses. *Ezra* would not so much as desire a guard of the King, because he had told the King of the hand of God upon all them that seek him for good. He had interest in Heaven, he can engage Gods protection, by a solemn Fast, and humble seeking the Lord. A praying believing soul scorns those base shifts, that others use. If he cannot pray himself out of his afflictions, he can pray down support and strength, patience, cheerfulness, *grace sufficient for him*; and therefore resolves to wait, as the Church, *Isa. 8. 18. Mich. 7. 9. as Job, Chap. 14. 14.* Should the Devil or the world tempt him to an indirect way of escape, and set him a door open, if he will but accept of such terms as they propose; it may be, dissemble a little; falter in his Religion, violate his engagements to God, debauch conscience, &c. He will be ready to say (as *Paul*, when they would have thrust him privily out of the

Ezra 8. 21,
22.

1 Cor. 12.
9.

Act. 16. 37.

the Prison) *Nay, verily, but let them come themselves and fetch us out.* So he, God hath put me into this suffering state, and I will stay till he come and take me out of it; and I will pray and wait, till he come, *for he will come, and will not tarry.*

4. Such as want the Spirit of prayer, are in danger of being tempted, to break out into curses, imprecations, blaspheming against God, or some such dreadful courses. Grief will vent it self one way or other, if it do not work out in prayer, and humble submissive acknowledgements, it will be apt to work the contrary way. See how Job's grief works. *He fell down upon the ground and worshipped, and said, Naked came I—the Lord gave, and the Lord hath taken away, blessed be the name of the Lord :* This kept him from sinning, and charging God foolishly : and yet you find some mixtures of impatience in him. And especially in *curse his birth-day, Chap. 3. &c.* you see what his impatient Wife prompts and tempts him to; *Dost thou still retain thy integrity? Curse God and dye.* For I cannot assent to that soster sense that some have put upon her words; the former clause of the Verse will not bear it, *Dost thou still retain thy integrity?* She seems to have respect to his blessing God in the end of the former Chapter (if you will read the words, *Bless God, &c. q. d.* Since thou art so apt and ready still to bless God for all things, as thou didst lately; thou hadst best hold on still, and see how

Job 1. 20,

21, 22.

Job 2. 9.

Dutch Ass-
notat.

how well he will requite thee——So that she seems here to act the Devils part, who is ready to set in with all occasions, and most commonly tempts to murmuring, impatience and blasphemy, when we are under affliction, as knowing how subject we are to it at such a time. Well, but *Job* had the Spirit of God, which fortified him against such temptations. But now, where the Spirit of prayer is wanting (which reaches humble submission, and blessing God) how apt are men to break out into cursing, dreadful imprecations, and horrid blasphemies? you may note in that Scripture, most of those things together. Much of that Chapter, is a threatening against *Israel* for their wickedness. Now observe what course men will take in these straits: *They forsake the waters of Shiloah that go softly* (a small Brook in *Jerusalem*, in allusion to which, the *Psalmist* calls the special Providence of God over his Church, *a River*, *Psal.* 46. 4. So that they despise the promise of Gods help, looking upon it, as a little Brook, a poor contemptible thing). Now what course do they take? *They rejoyce in Rezin* (King of *Syria*) *and in Remaliahs Son, Pekah King of Israel*: but God will bring upon them the waters of the River (in opposition to the River *Shiloah* which they forsook) strong and many, even the King of *Assyria*, and all his glory——Here they trust to vain helps, such as shall not afford them relief. Again, Say ye not a confederacy, to all them to whom this people shall

Isa. 8.

V. 6.

V. 7.

V. 12.

shall say a confederacy. Here is another vain and sinful refuge, making confederacies, entering into Leagues and Covenants with Idolatrous Nations, as *Abaz* (to whom this seems to relate) with the King of *Affria* ; but this proved a distress, and not a refuge. ^{2 Chron. 28. 16, 20;} Again, when they shall say unto you, *Seek* ^{21.} *unto them that have familiar Spirits, and unto Wizards that peep and that mutter*——

Here is a sinful course ; the wickedness whereof, is evinced by the following words [*Should not a people seek unto their God ?*] *q. d.* ^{V. 19.} Should you not rather believe in God, and enquire of him by prayer ? And then the folly of it in those words [*for the living to the dead ?*] *q. d.* What madness is it ; that ^{1 Sam. 28; 11.} those who are alive, should enquire of the dead (as *Saul* did) ? Yet, such is the sin and folly of prayerless persons. Then observe again, *They shall pass thorough it hardly bestead and hungry ; and it shall come to pass, that when they shall be hungry, they shall fret themselves, and curse their King and their God, and look upward* (not with an eye of faith, but of impatience, or forced by meer extremity, as *2 Sam. 22. 42.*) This is that I am now speaking of ; they fall a cursing, blaspheming, grow desperate. By all this, you see, how sad it is to want a Spirit of prayer in a day of trouble : Into what snares men run themselves, when they cannot go to God. Therefore do not make a light matter of it : Think not the want of the Spirit of prayer, a small thing ; you know not

M how

how soon God may change your condition; how soon affliction may fasten upon you: then the Spirit of prayer would be an unspeakable advantage, and the want of it, will be found an unspeakable want: however, if by these sinful shifts, you may keep off the blow for the present; yet sin will increase, and you will by such courses, treasure up wrath against the day of wrath, *your portion will be to lye down in sorrow,* you will be driven into darkness.

Isa. 50. ult.
& 8. ult.]

2. A second consideration, that may shew the misery of not having the Spirit of prayer in affliction, is this, that such ordinarily lose the benefit of affliction, to them it is like to be *an evil, an only evil.* I deny not, but God may do good, and hath done good to very wicked men by afflictions: But I say, you cannot expect or promise to yourself any benefit, till you can pray in affliction. The promises indeed are many, of benefit by affliction. *By this shall the iniquity of Jacob be purged——I have sent them into the Land of the Caldeans for their good——* *All things shall work together for good——* *But he (God chasteneth us) for our profit, that we might be partakers of his holiness——* and the like. But all these promises bring forth upon the knees of prayer. What is it for him, that hath no key, or way of entrance, to know of an infinite Treasure? These wells are deep; if you cannot draw them by the Bucket of prayer, what the better are you? Oh, it is an unconceivable

Ezek. 7. 5.

Isa. 27. 9.

Jer. 24. 5.

Rom. 8. 28.

Heb. 12.
10.

conceivable loss, to lose the benefit of afflictions. Thus may a prayerless soul bemoan it self in trouble : This affliction (for ought I know) may be my ruine, it may be the *preludium* of eternal misery ; it may cut me off, and send me packing to Hell ; or, if I live, I may live a miserable comfortless life ; I may be a very *Cain*, a Vagabond. Or, it may be to my further obduration, and so heighten and hasten my condemnation: Now, he that hath the Spirit helping him to pray in trouble, may be assured of a blessed issue, and a sanctified improvement of his sufferings. But of this I spake something before. Well, if you desire to derive upon your souls, the influences of all those blessed promises made to the suffering servants of God, get the Spirit of Prayer, otherwise you cannot be assured, that one of those good things belong to you.

3. Where a Spirit of prayer is wanting under affliction, it is to be feared, that soul is in a state of wrath. I will not be peremptory : In some cases God may withdraw his Spirit from his people in affliction, when he intends to hold on their burden for some time ; as it was with the Jews in *Babylon*. So foretold : *Ye shall not mourn nor weep, (that is, towards God in prayer) but ye shall pine away in your iniquities, and mourn one towards another : and so fulfilled : All this evil is come upon us, yet made we not our prayer before the Lord our God*——Yea, sometimes, the withholding of a Spirit of prayer, is in-

Ezek. 24.
23.

Dan. 9. 13.

afflicted, as a punishment upon Gods children (of which I spoke in one of the Cases above). Yet this I must needs say, Where a soul neither prayes, nor desires to pray, nor sees a necessity of prayer under trouble, but thinks of other courses, any whither rather than to God, it is a shrewd sign, that soul hath no interest in God : For afflictions are Gods Rod ; and if we are children, we shall fall at his feet, when he takes his Rod in hand : and however the Sun-shine of Prosperity make a Child of God cast off his Cloak (as I may allude to that Fable) ; yet the wind of Adversity, would make him gird it closer about him. Though a course of peace, health, fulness, make the best sometimes forget their Rock ; yet when misery comes, they remember *God is their Rock, and the big God their Redeemer.* The Text tells you, it is one of the great supports of a child of God in a day of trouble, to have *the Spirit helping his infirmities.* So that where the Spirit of supplication is wholly wanting, it is to be doubted, whether that soul hath the Spirit of Adoption. Though to pray in affliction, is not alwayes an evidence of having a Spirit of Prayer : for even wicked men may, and often do, pray in straits ; yet to be prayerless then, speaks one void of the Spirit. Were there any praying dispositions in the heart, afflictions would draw them out. But it may be, this is little to those I am speaking to ; what if they be not children of God ? What if they be strangers

Psal. 78. 35

strangers at the Throne of Grace? &c. Oh but make not light of such a condition. What can I say worse of a man on this side Hell, than to say, he is a child of wrath? To such, God is an enemy, and all his dispensations are in anger; his very blessings are cursed. That is a sad word *the wrath of God abideth on him*; it hunts and pursues John 3.36. him, and (without repentance) will never leave, till it hath sunk him into everlasting perdition. Is this to be made light of? Or can you imagine a condition more deplorable?

4. Add this also, that, where a soul under affliction, is void of the Spirit of prayer, the whole weight lies upon himself. Some by infirmities, in the Text, understand our weaknesses, whereby we are unable to bear affliction: Such as in crosses we are still subject to, as well in our Spirit, which often murmurs against it, as in our body, which is frail and weak: but where this is wanting, we are like to bear our own burden: and the least affliction, when it lies wholly upon our selves, will be intolerable. But I shall leave this to be better understood by their own experience, who make light of this precious privilege. Mean while, if any soul by these considerations, be awakened into a desire of this great mercy, and begin to enquire what course he shall take to be possessed of it; let such look back to the fourth Case, where he shall be directed, what is to be done, in order to the obtaining of it.

Dutch Annotation.

CHAP. XI.

THere are yet a third sort, who (at least in their own apprehension) want this great Priviledge; but their condition much different from the two former, being so far from scoffing at it (as the first) or slighting it (as the second sort) that they have a singular esteem of it, and it is their great complaint, that they want it. Oh, if they could but pray in their afflictions, if they had that Spirit of supplication, how cheerfully could they bear their burden! but this is their grief, they are overwhelmed, and cannot pour out their souls to the Lord: Other straits would be nothing, were it not for a strait heart; but they are *bound up, and cannot go forth*. Oh, saith one, if a trouble should overtake me, and I so heartless, senseless, prayerless, what would become of me? Another complains, *A load of trouble is on my back, and no praying dispositions in my heart; When I remember God, I am troubled, I complain, and my Spirit is overwhelmed.* This is a condition which calls loud, both for counsel and comfort. Take both together in the following particulars:

Psal. 88. 8.

1. Be it supposed, that thy condition be as thou apprehendest, that thou art under a desertion,

desertion, and God withhold the Influences of his Spirit, it is indeed a sad condition ; yet there is hope concerning this thing. Look back to the sixth Case, see what course is to be taken for the recovery of the Spirits assistance, and what encouragements there are to look up to God, and to cry for the return of his Spirit ; and what gracious ends God may have in exercising thee with this sad dispensation ; thou wilt find many hints of encouragement, and some grounds of hope scattered here and there in that discourse, make use of them for thy direction and comfort.

2. But what if thy case be not altogether such as thou apprehendest ? Thou supposest the Spirit of God departed, but possibly he may only *stand behind the wall*——and Cant. 2. 9. be but *withdrawn a little*. Nay, it may be, thou hast his assistance, while thou complainest of the want of it. Christ may be present with thee, only *thine eyes beld, that thou canst not know him*. Luke 24. 16. We may not alwayes take the report of our unbelieving hearts. There is (in a spiritual sense) *hat maketh himself poor, having great riches. I know thy poverty, but thou art rich*. Prov. 13. 7. Rev. 2. 9. Let me for thy conviction and comfort, expostulate with thee in two or three Questions ; to which, let thy soul make an impartial answer, I mean, that thou belye not thy condition, by denying what is truth of thy self.

Quest. 1. Whence are these complaints ?

M 4

What

What makes thee cry out of the want of the Spirits assistance? I hope thou art in good earnest, thou dar'st not so far wrong thy self, as to say, thou dost but dissemble, while thou thus complainest, or that thou art not sensible, that, to have Spirit of supplication, would be thy joy and the rejoicing of thy heart; as the want of it, is thy hearty grief——. This then being granted, I ask, Whence these sad complaints proceed? not surely from any Principle in nature: thou seest many a carnal wretch, who goes from day to day, never lifts up his heart to God, never desires to have this mercy, nor thinks it worthy the having. Nay, to come nearer, it may be thou thy self canst remember the time when thou couldst have lien and lived in a prayerless course, when thou hadst no sense of the need of prayer, no esteem of it, no desire to it. Whence then is this change? Surely from the Spirit: it is some degree of the Spirits operation, that makes thee feel and complain thou wantest it: when you hear a man complain of stopping and short-breathedness; Is it not an undeniable evidence of a principle of life in him? the dead feel nothing, complain of nothing. I think I may lay it down, as an unquestionable Maxim, None can really value, heartily desire, the gifts and graces of the Spirit (except upon such an account as *Simon Magus*) but by the Spirit. So that from this very complaint (if sensible and serious) thou maist conclude, there is a residue. (as I may say) of the Spirit in thee.

Acts 8. 19.

Quest,

Quest. 2. But farther : What meanest thou when thou saist *I cannot pray* ? Or that, thou hast not the Spirits help in prayer ? Is it, that thou canst not enlarge thy self in expressions ? or pour out thy soul in amplified complaints ? Thou canst not *take to thy self words, and call upon the Lord* ? This doth not speak thee void of the Spirit of prayer. It is I confess, a sweet ability, and a great help, to affect our own hearts, when we can do it ; but not of the essence of prayer. The Text hath enough to answer to this. The Spirits help sometimes comes no higher, than to *groanings that cannot be uttered*. Inarticulate sighs, are prayer ; a man may utter little, and be able to utter little, and yet pray much : Words are the least part (if I may call them a part) of this duty. Will you hear how an accurate Casuist describes it ? (*Religiosus motus voluntatis nostræ in Deum, ad illum quasi commovendum*) a Religious motion of our will towards God, as it were to move him : Elsewhere thus : (*Voluntatis nostræ religiosa representatio coram Deo, ut illa Deus quasi afficiatur*) A religious representation of our will (or desire before God) that he may be, as it were affected with it. Here is no mention of words or expressions : If this satisfy not, consider how the Word of Truth describes it ; a *lifting up the heart, a pouring out the soul*—In short, Words are helpful in some cases to our selves, needful, when we are to be the mouth

Hos. 14. 2.

Ames. Cas.
lib. 4. c. 14.
Qu. 1.

MeduE.
lib. 2. c. 9.

Psal. 25. 1.
1 Sam. 1.
14.

mouth of others, but not essential to the duty in it self considered: Many things may hinder expression, which yet may heighten affection, and help to prayer. Ignorance, natural infirmity, sudden terrifying Providences, pressing Troubles, may even stop the Speech, and indispose the outward Organ.—But thou canst not so freely go out to God; thou wantest praying affections and dispositions; Faith, Love, Desire, Delight in God, godly sorrow, &c. are at a very low ebb, and scarce discernable——. I ask, Whence are these complaints? Hadst thou no love to God, or desire of him, thou wouldst never complain, that thou canst not love him: There would be no such language as this, Oh that I could love God as I should! Oh my base dis-ingenuous heart, that returns so little Love, &c. But something more to this, in the next.

Quest. 3. Suppose it be at sometimes as bad as thou makest it: that grace be at a low ebb, that thou art dead, senseless, unapt, backward, lumpish, canst scarce dragg thy self into the presence of God, and when before the Lord, thou hast neither words nor heart to the duty: Is it alwayes thus? Darest thou so far wrong God, as to deny his gracious assistances vouchsaf't to thee? Canst thou not remember the sweet meltings and enlargements, that thy soul hath felt in duty? the precious experiences thou hast had, both as to assistance and acceptance? Yet, it may

may be, you will say, and that is it that is the sting in my affliction. Had I never known what these things meant, I had not had this sting in my affliction; but this is it that makes my cup exceedingly bitter, that I have sinned away these mercies, and now want the Spirits help, when I most need it.

I deny not, but the case is sad, yet there is something to allay it. For consider, what child of God hath not sometime felt and complained of the like? Who is it that hath not his dead fits? Do we not find *David* and other precious Saints under the like distempers? Read *Psal.* 77. 88, 38, &c. The Text doth not assert this as the constant Priviledge of Gods afflicted people, to have the Spirit helping their infirmities, at least, in that full and sensible manner as they desire; even these suspensions are necessary, to make us feel the weight of an affliction, and to make the Spirits return sweeter. Besides thy former experience is in it self a ground of hope: upon which, thou maist bespeak thy soul in the words of *David*, *Why art thou cast down, O my soul, why art thou disquieted within me?* *Psal.* 42.
still trust in God, for I shall yet praise him who is ult.

the health of my countenance, and my God. For however the Spirit may suspend his influences, he doth not depart for ever, he is an abiding Comforter. So that to conclude, *Joh.* 14. 16.

1. If thou hast had the Spirits assistance, if thou hast known by experience, this great priviledge in the Text.

2. If thou canst still groan and sigh out thy

thy complaints, though not pour out thy soul in such full expressions, or cloathe thy prayers with words, as sometimes thou couldst :

3. If thou art sensible of thy want, and dost earnestly breathe after the Spirits return ; yea, couldst be content, thy burden were doubled, if thou couldst but cry and plead with God, as sometimes thou hast done ; I say thou hast no cause to conclude, that thou art wholly destitute of the Spirit of Supplication ; these things are not found in those that are void of the Spirit ; they neither feel their want, nor desire the assistance of Gods Spirit : Yea, let me add, that a soul in thy condition, is not fit to be its own Judge ; such complaints, such pantings, speak a soul in a growing posture. Thriving Christians, like growing children, are aptest to complain, that their cloaths are too little, their graces weak and feeble ; which is not because they do not grow, but because their desires are to grow still more. Like Paul, Phil. 3. 13, they forget that which is behind, and are reaching forth to that which is before. Or like that great Conqueror, of whom it was said,

*Alexander
the Great.*

Nilq; putans factum, dum quid superesset agendum.

They think they have no grace, because they have not all grace. Well, I shall look upon it, as a sure sign of an enlarged heart, never to think it self enough enlarged. Therefore let

let these complaining souls drink no longer Waters of sorrow, but take a little Wine of consolation.

Thus much to those that want, or think they want, this precious Priviledge.

CHAP. XII.

2. **T**HE other sort to whom I am now to speak, are those who have this great mercy, and know the Advantage of it, such as can bear testimony to this great truth that the spirits help in prayer is a great Reality. These also I shall rank under three heads.

1. Such as have this mercy, but are not at present in Affliction.

2. Such as are in trouble, and doe in some measure experience the benefit of it.

3. Such as have been in the deeps, and have tasted the goodness of God in this kind, though now delivered from their troubles: to each of these, I shall propose what I conceive most suitable and edifying.

1. To you that being yet free from calamities, know what it is to be helped in prayer, The Doctrine speaks by way of Counsel and Advice: and that is, that you cherish and make much of, and doe what you can to perserve this great Priveledge, take heed of such sins as may grieve away the spirit of
God,

such as have been mentioned above, especially in the 6th. Case. This Advice I give upon a 3. fold consideration.

1. Though you are yet at quiet, though you sit under your own vine, and under your own figtree, *and the candle of the Lord shine upon your head, and his secret be upon your Tabernacle*; you know not how soon the Case may alter, and the Cup that others drink of may be put into your hand: David found himself deceived when hee said his *mountain was made strong, and hee should never be moved*; God hides his face and then hee's troubled. Solomon's dayes were for a long time peaceable, and no likelihood of any trouble to arise, God had made him terrible to all about him, and put the necks of his Adversaries under his feet, all the bordering Kings are his Feudatories, and Tributaries; yet on a sodain a black cloud arises, and a succession of Adversaries are raised up against him. Who more prosperous then Job? or more likely to live and die in his nest, being not less pious than prosperous, being a man perfect and upright, one that feared God and eschewed evil? yet, behold him stript of all, sitting upon the Dungbill, scraping him self with a Pottsbeard. Who can hope to escape, when neither his piety, nor possessions, can secure him? It may be with you as with those in the Ship with Paul, The South-wind of prosperity blowing softly, you may suppose you have obtained your purpose, and think you shall be speedily and safely waisted over the

Job 29. 3,
4.

Psalms 30.
6, 7.

1 Chr. 8. 7
and 9. 23,
24.
1 Ki. 11.
14. 23. 26.

Acts. 27,
13, 14.

the Sea of this world, but how soon may an *Encalydon* arise, which may put you out of all hope of Safety? Then how besteeding a priviledge will it be, to have the Spirit helping your infirmities? what support and comfort will it bring in? what a difference betwixt Paul, and the rest in that Ship; hee comfort's others with the comforts where with himself is comforted by God; they are past hope, but hee full of assurance. This was the fruit of Interest in God, and, if a storm taught the Mariners in *Jonah* to call every man upon his God, it is not to be questioned that Paul was both frequent and fervent in Prayer at that time; The God (saith hee) whose I am, and whom I serv. Well as you desire, in such a condition, to enjoy this Priviledge, now prize it, now quench not the Spirit, be not backward to his motions now: Considering, in the second place;

2. As you carry towards the Spirit now, so you may expect hee will carry toward you in your distrest: if you now slight him and be shie of entertaining his good motions, expect the like measure. There is much in that word *Grieve not the holy Spirit*—Such expressions (as they speak in the Schools) import not [*affectum* but *effectum in Deo*] they doe not signify that the Spirit of God is capable of being grieved, as we are, so as to have our hearts sadned, our Spirits of dejected or embittered; but that the Spirit being provoked by our miscarriages will doe as wee doe when one hath grieved or vexed us:

and

Compare
V. 20 with
25.

V. 23.

Eph. 4. 30.

and how is that, Are wee not shie of coming into their company? doe wee not absent our selves, or shew a change of Countenance? wee are nothing so pleasant, so familiar till the breach be made up, yea many times wee pay them in their own coine, and doe something that may equally grieve them; Thus will the Spirit deal with us (at least wee can expect no other) he will withdraw, and absent himself, wee shall not have his quickning motions and lively assistances &c. Then will God deal with us as hee threatens, *Because I have called and ye refused, ye shall call upon me, but I will not answer; ye shall seek mee early, but ye shall not find me.* And what the Consequence of this will be, may be gathered from what hath been already said. For,

Prov. I. 24,
28.

1. There will be sad reflexions upon thy former abusing of God's Spirit, which will make thy Cup out of measure bitter, and the weight of thy affliction pressed down, beapt together, and running over. What will be thy thoughts then? Oh, I might have enjoyed the comfortable presence, and assistance of God's Spirit in this strait. Had I not abused it in my prosperity: Oh, what a precious Priviledge have I robbed my self of; &c.

2. Hence will follow that thy present burden will be exceeding heavy, as wholly lying upon thine own back. It will bee with you as with Paul, *pressed beyond measure, above strength, so that I despaired even of life*—this will aggravate thy misery, and

2 Cor. I. 8.

exceedingly weaken thy strength to bear it.

3. And (as you have already heard) there is great danger of running thy self into the sin of taking indirect Courses: Thou liest open to Sathans Temptations who often makes our extremity his opportunity to do us a mischief: thou wilt, a thousand to one, be tempted either to sinister and sinfull courses for relief, or to take desperate courses; it may be (as some have done) by ridding thy self out of temporal, to hasten into eternall misery. Oh, then as you desire to avoid these sad Consequences, avoid that which is the proper cause of them, namely, *grieving, slighting, abusing, quenching the holy Spirit of God.* The only way to have him befriend you in your straits is to Cherish, prize, and improve his motions now, as you have been already taught in some of the Cases above. Especially, considering in the Third place.

3. Supposing (which yet is scarce possible) that you should pass through the world without any considerable affliction, yet you stand in dayly and hourly need of the Spirits assistance: Its not only needfull then; though it be singularly comfortable. Are there not snares in prosperity, which you have need to pray against? Agurs prayer imports that there is as much danger of *denying God*, and saying *who is the Lord*, in prosperity (that is, of withdrawing our confidence and dependance from God to the Creature, or revolking from our obedience) to him) as of *Stealing*, or *taking the name of* Prov. 30.9

N

God

God in vain, in poverty. Besides, are there not burdens of duty too heavy for thy weak shoulders without the Spirit helping thee? Add, that how ever thou mayst escape other Troubles, yet thou art sure of Temptations, If *Christ* himself escaped not, how canst thou hope to escape? but without the Spirit of supplication, these will easily prevail; thou wilt find the Tempter too subtil, too powerfull for thee, except thou call in Divine Assistance. Here is as much need of the Spirit of prayer, as in any other kind of affliction. *Paul* found Prayer his best weapon, and therefore hee made much use of it. *For this*

2 Cor. 12. 9

1 Cor. 1. 28

Job 5. 7.

I prayed thrice ————— More over, there are ordinary Troubles with few escape, *Troubles in the flesh*, cares about the things of this life, such as a man is born to, and as naturally subject to, as 'tis naturall for the sparks to fly upward. These will not be borne, or not as a Christian should bear them, without prayer for support, direction, sanctification: The most inconsiderable of these without divine support (fetch't in by prayer) will be sufficient to dispirit, to overwhelm thee, to put besides thy Patience. To conclude then, What need have wee to keep the Spirit our constant friend, that wee may have its assistance in all exigencies? It is as needfull as prayer it self is, and that is the very trade, the very lively hood of a Christian, you may as well live without ayre or breath (as you are living Creatures), as to live without prayer (as you are Christians). Therefore take

take heed you doe nothing whereby the Spirit may be estranged from you, or be provoked to withdraw his assistance; if you doe, it will be to your unspeakable loss and disadvantage.

If you would be directed in this thing, Look back to the fifth Case. So much to the first sort.

CHAP. XIII.

THe second sort of those who know what it is to have the Spirits help, are those who are under afflictions, and do find the great advantage of this precious Priviledge: to whom the Text is an experienced Truth, and they can say, "Except the Lord had given me his holy Spirit, I had sunk under my burthen; but through mercy, I am supported, I feel strength renewed and increased, as my burdens are renewed; I find there is no allay to trouble like this, even to pour out my soul to the Lord, which by the help of Gods Spirit I can do, in some weak measure, this is hearts-ease; I can upon this account glory in my (sorrowful) infirmities, that the power of Christ may rest upon me. Therefore I ^{2 Cor. 12.} ^{9, 10.} take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for

N 2 " Christs

"*Christ's sake*, (or in other Troubles that
 "come upon me in the world); for when
 "I am weak (in my self) then (through
 the Spirits assistance) I am strong. If thus
 be thy condition and experience, I have two
 words of Counsell to impart to thee.

1. Use and improve to the utmost this
 great mercy, hold on in this duty; *Continue*
 Col. 4. 2. *in prayer*, while thy trouble continues, I
 mean, that thou double and treble thy im-
 portunity in reference to the Affliction thou
 2 Cor. 12. art under, do as *Paul*, pray thrice (often);
 8. *smite* with this arrow *not three times only*,
 2 Kin. 13. *but six or seven*, yea an hundred times. But
 19. not to speak in the clouds, There is a three-
 fold improvement, which you should make
 of the Spirits help in trouble, all having re-
 lation to Affliction, and exceedingly tending
 to your advantage in it. Take them in
 order.

1. Improve the Spirits help especially to
 beg a blessing upon your affliction: be ear-
 nest for sanctification, and spiritual improve-
 ment under it, be not so importunate to have
 the plaister taken off, as to have it made effe-
 ctual to heal some spiritual distemper. Let
 thy soul breathe out such desires as these.
 "Lord make this stroke humbling, healing,
 "quickning: May some corrupt blood run
 "out at this wound: Let some hidden lust
 "be discovered; let my faith be refined, my
 2 Cor. 14. "delight in thy wayes be increased, *as my out-*
 16. "ward man decayes, let my inward man be re-
 "newed day by day: Thus be more importu-
 nate

nate to find the good of it, then to be freed from the evil of it, as thou feelest the smart, so be earnest that thou maist find the benefit: such prayers are according to the will of God, and therefore he will return a gracious answer. *Self* may prompt us to beg ease and deliverance, but *Grace* should teach us to beg spiritual advantage, especially since the promises of doing us good by affliction are so full, so many, and since there is not a shorter cut to a sanctified deliverance, than to have affliction sanctified.

2. Improve this mercy as an alleviating consideration: do as those that carry a heavy burden; they lay something betwixt their shoulder, and the thing they carry, to make it lye easier. Put this consideration betwixt thy shoulder and the burden, it will make it abundantly lighter, as you have already heard. Oh what a calming cheering thought may this be, "Well, though I am afflicted yet I am not cast off. God still holds me up with one hand, as he smites me with the other: while I have the blessed spirit of God to take by the heavenly end and lift with me, how patient, how cheerful should I be? As it said in a like case, *The Inhabitant shall not say, I am sick; the people that dwell therein shall be forgiven their iniquity: which some thus interpret, q. d. The people shall not be sensible of sickness, and bodily distempers. Sense of pardon, shall take away sense of pain, their outward afflictions shall be as no affliction;*

Isa. 33. 24.

fin, which is the sting thereof being taken away. So may the soul under trouble which hath this great advantage, say, This trouble is nothing, so long as I can thus fetch in ease, support and comfort.

3. Improve it also as a preservative from taking offence at the Cross, or from taking indirect wayes to get from under it. For, think how unreasonable a thing it were to be offended, to quarrel or murmur, when God doth abundantly compensate the bitterness of thy suffering, with the sweetness of this experience; Or why shouldest thou go else where for ease and comfort, when thou hast so ready a way to God? He hath laid a Cross on thy back, but he hath withall put his Spirit within thee, and thereby thou canst fetch in support: this is enough to bear charges; be the journey (as I may say) never so long or chargeable: Thus argue; Why should I go elsewhere? I can turn in to my Heavenly Father, I can *commit my self to the Lord, and cast my burden upon him, and he will sustain me*: What need I goe down to Egypt for help? why should I wound Conscience by base compliances? why should I ask a guard of Kings? or fly for shelter to brambles with will but scratch and tear mee, when I can, by Faith and Prayer, dwell in the secret place of the most high, and abide under the shadow of the Almighty? Is there not a God in Israel, and have I not that Spirit of Adoption whereby I can cry Abba Father? why should I goe

Psa. 55:22.

to Baalzebub the God of Ekron? Through grace I will not sin, *nor charge God foolishly*, If hee strike harder, I will pray harder, and cry lowder. Thus emprove this precious mercy.

2. The Second word of advice I have for such, is this. Let thy returns of thankfulness for this mercy be neither straitned nor slackned, because of thy affliction: rather be more thankfull: delay not to pay God the praise due to him, nor pay him with the shortest. For consider, this Priviledge is not only an allay to thy affliction, but it changeth the very nature of it, it turnes the Cross into a blessing. This, I presume will be readily acknowledg'd, that the worst that can befall us is mercy; if it work for the best, if it improve and fit us for glory, if it make our graces more flourishing and vigorous, and shall make the Crown of glory more ponderous; Now this is the Effect of the Spirits help in prayer, it turns afflictions into advantages, our losses become our gain, and is there not cause of joy and thankfulness? What Paul saith of his bonds and imprisonment, *I know this shall turn to* Phil. 1. 19. *my salvation, how? through your prayer and the supply of the Spirit of Christ*: The same may you say of your troubles, Be they what they will, I know these shall turn to my salvation, I know these shall promote my eternall happiness, through the supplies of the Spirit in Prayer. Therefore bless God, in the midst of trouble, rejoyce in this mercy,

and the rather because this will be a singular means not only to have the Spirits assistance continued, but to have it more increased. Thanksgiving is a duty that brings meat in the mouth of it: you cannot give God the praise of any mercy, but hee will add another mercy to it: The thankfull Leper, upon his returning to give thanks receives an

Luk. 17. 19 additional Testimony, *Goe thy way, thy faith hath made the whole (σάντων σε) hath saved thee.*
Calv. in loc.

Upon which words Calvin puts a Question:

"If wee refrain this to the cleansing of his
"body from leprosy, What difference be-
"twixt this and the other nine who were
"also cleansed? *Hee answers that* "Christ did
"otherwise esteem the gift of God than
"profane men are wont to doe; hee lookt
"upon it as a symbol or pledge of God's love
"to him, The ingratitude of the other did
"as it were infect and contaminate their
"cleanness, Faith only sanctifies the gifts of
"God that they may be pure to us — *but*

"*he addes in the close,* "that together with his
"outward cleansing, hee had obtained eter-
"nal salvation, for the Samaritane is saved
"by his Faith; how? not only that hee was

So Deodate. "because hee was received into the number
and others. "of God's Children, and had received this

"temporall cure as a pledge of God's Fa-
"therly love to him. Thus hee: With
whom Beza seems to concur, thus glossing.
"Christ doth good even to the unthankful,
but the benefits of God profit them only to

sal-

salvation who are thankfull. This I have hinted to shew the advantages that flow from thankfulness. Hee's thankfull for a temporall mercy, Christ (according to their interpretation,) assures him of eternall mercy: Well, let not your afflictions make you less thankfull, for the goodness of God in vouchsafing you his Spirit to help you in prayer: nay rather double your prayles, for the sweetness and seasonableness of this mercy. Thus much to the second sort.

CHAP. XIV.

I Have only a Third sort to address my self to in a few words, and those are they who having been in the deeps, have there seen the wonders of the Lord: who can bear witness to this Truth, and say that, had not the Spirit upheld and strengthened them, they had perished in their affliction, the proud waters had gone over their Soul: Canst thou say as *Jonah*? *I cryed by reason of my affliction, unto the Lord and he heard mee. Out of the belly of hell cryed I and thou heardest my voice?* Hath God both prepared thy heart and caused his care to hear? hath he both helpt thee to pray, and helpt thee upon thy prayer, so that thou hast an undeniable Testimony of both parts of the Text. *viz.* that
 God

God both gives his Spirit to *help our infirmities*, and that hee knows, and accepts the desires of his Spirit, because they are *according to the will of God*? What remains but that thou be pressed and exhorted to this 4. sold duty? To the doing of which, thy own experience may be motive sufficient.

1. Beg and use the same help in Prayer, which thou hadst in Prayer: If thy prayers in affliction were spiritual, let not thy joy be carnall, There's a great difference betwixt prayse and gladness. *Then are they glad because they be quiet*——— *O that men would praise the Lord*? True joy which hath the Lord for its Object hath the Spirit for it's Authour; you read of *the joy of the Holy Ghost*: well, labour to get your hearts tuned by the Spirit, *Be filled with the Spirit, speaking to your selves in Psalmes and hymns and Spiritual songs singing, and making melody in your hearts to the Lord*: The Spirit hath (as I may say) helped thee into debt, by enabling thee to pray and prevail; now intreat that hee also may help thee out, by enabling thee to give unto the Lord (in some measure) the glory due unto his Name, and the rather because the mercy coming in a way of prayer is more then common, and therefore calls for more than ordinary thankfulness, the high praises of God should be in thy mouth. Thou shouldst sing that *new song*, which is peculiar to the saved of the Lord, which none can sing but by the Spirit of God: Spiritual praises

Psalms 107.
30, 31.

Rom. 14.

17.

Eph. 5. 18.

19.

Rev. 14. 3.

praises are a language too high for fools; none can praise aright but they whose hearts are toucht' and tuned by the Spirit of God.

This people have I formed for my self, they shall shew forth my praise: Till wee are God's workmanship, wee cannot rightly give God glory. Nor only doe wee need habituall qualifications, but actuall excitations: Oh, desire this additionall mercy, that hee who hath deliverd thee at the request of his own Spirit making Intercession in thy heart, would by the same Spirit raise up thy soul to a high pitch of Spiritual joy and Thanksgiving.

2. Turne this experience into obedience, be ready at the call of God's Spirit, as God was at thy call. This is Davids improvement: *Then I called upon the Lord—I was brought low and hee helped mee—I will walk before the Lord* (i. e. in obedience to the Lord) *in the Land of the living.* Be carefull therefore in hearkning to the motions, and following the conduct of the Spirit under Enlargements: Oh, resolve through grace (and beg grace that thou mayst both resolve and perform thy resolutions) that thou wilt never grieve thy Comforter by slighting or sinning against him. When thou art about to doe any thing which might sadden or provoke him, refrain thy self upon a double account—. Let ingenuity hold thy hands, Shall I grieve him now, that was my greatest Comfort in my affliction? shall I thus requite his kindness? Oh, I remember his quicknings,

Isa. 43. 21.

Psalme 116.
4, 6, 9.

nings, his sweet enlargements wrought in my heart, Oh, what cordials did hee provide mee in my fainting fits? how did hee stay up hands and heart, and keep mee in a waiting, praying posture till the Lord at last heard my cry and delivered my soul out of trouble? Think, thou hearest him calling, and saying, Is this thy kindness to thy friend? did I stand by thee in thy affliction, help thy infirmities, support thee under thy burdens? did I enable thee to pray and wrestle and prevail to be thus requited? Oh, doe not wound him in thy prosperity, who was thy best friend in adversity.

2. If Ingenuity will not let Prudence restrain thee; The Tables may be turned, thy present gleam may be overclouded, a storm may be breeding. Then mayst thou expect him as much a stranger to thee, as now thou art to him. I think it was *Luthers* saying (*mibi crede, res delicata est Spiritus vita nos tractat, sicut tractatur*) Belceve it the Spirit of God is a very tender thiag, it will deal with us, as wee doe with him: and this know that thy former experience of his assistance in trouble, will make his absence doubly afflicting: Let therefore this double cord draw thee to obedience, let ingenuity to the Spirit of God, let respect to thy own future comfort keep thee from putting forth thy hand to iniquity, and engage thee in a course of obedience.

3. You that have found the sweetness of this Priviledge in a day of trouble, declare it

to others, that they also may seek after it; Psa'm 66:
16, 17, 18
Have you not David a Pattern in this very

particular? Come and hear all yee that fear God,
and I will declare what hee hath done for my
soul. Well, what is it? I cryed unto him
with my mouth, and he was ~~ex~~tolled with my

tongue. But was it only mouth and tongue
that prayd? No. If I regard iniquity in my
heart, the Lord will not hear my prayer, but
God hath heard———*q. d.* had my prayer

proceeded from hypocrisy, or a carnall prin-
ciple, God would not have heard it, but
it was put into my heart by his holy Spirit,
it proceeded not from feigned lips, Therefore
hath hee heard it: And, this experience hee
invites others to take notice of, to what end
think you? surely that they might both
joyn with him in praising the Lord, and
might also take the like course in their straits.

The like Instance you have elsewhere: Psa'm 34:
6, 7, 8.
*This Poor man cryed, and the Lord heard, and saved
him out of all his troubles,*———Then com-

cludes; *O tast and see that the Lord is good*———
q. d. take it not up upon my report, but
make tryall your selves, doe you cry and
pray, and see what a blessed issue you shall
have. Well let this be thy practise, when
thou seest any poor souls ready to be over-
whelmed, direct them to this Course, tell
such; The only way is to beg and make use
of the Spirits help. Communicate your ex-
periences, and the unspeakable advantages
you have found. How ready are wee to
communicate our experiences for the relief of
others

others under bodily distempers? If you see one afflicted with the Tooth-ach, Gout, Ague or the like distemper, every one almost hath something to propose, This did mee good, I found ease and remedy in the use of such a Medicine. How much more precious are Spirituall experiments? and how ready should wee be to impart them, if wee had that tender respect wee ought to have to the Spirituall good of our Brethren? wherefore be ready to impart such experiences: let poor afflicted souls know that there's no course like this, even to betake themselves to the Throne of Grace, and there to give vent to their sorrows, and if they cannot *pray in the Spirit*, yet to *pray for the Spirit* of grace and supplication.

4. In all your addressees to the Throne of grace, beg and use his help, which you have found so successfull in the day of your distress:

Jude 20. *Praying with all manner of prayer and supplication in the Spirit*———*Praying in the Holy Ghost*——His help is not only necessary to bear the Burden of Affliction, but to lift at the burden of duty. Observe the Text, Though the Speciall scope and intendment be a ground of comfort under straits, yet the expressions are generall, respecting the duty all times and upon all occasions: for wee are here told that wee have Infirmities against which wee need the Spirits help; these are continuall, and therefore our need of his help is continuall. Again, wee know not what to ask, therefore wee have need to be

be dayly instructed, and to have the Spirit
 endite our petitions for us. Further, God
knowes the mind of the Spirit. i. e. hee under-
 stands, ownes, approves what proceeds
 from his own Spirit (and that excludively)
 not what proceeds from our Spirits. Then
 lastly, *Hee maketh intercession* for us according
to the will of God. i. e. hee teaches so to re-
 gulate our prayers for matter, manner, and
 end, that wee (so far as wee are guided by
 him) ask nothing, nor in any manner, or
 for any end, but what is agreeable and plea-
 sing to God. These Things would have
 afforded a large field of discourse, but I am
 willing to leave roome for your own medi-
 tations? Only see hence what necessity there
 is to have and use the Spirits help in all your
 addresses to God: you cannot pray according
 to God's will, you cannot have God's care
 open; your ignorance, your infirmities will
 hinder, except the Spirit come in, and
 afford his help: and let mee leave this with
 you, The way to have the Spirits help is to
 use its help. God is not like other friends,
 Nor his spirit like other helpers. Wee think
 it a piece of impudence to be always trou-
 bling our friends, and wee may tire them
 out, but the oftner the welcomer to God;
 hee that sees most need, and goes most to
 the Spirit for help, shall doubtless find him
 most helpfull. This is what I shall say as to
 the improvement of this Comfortable Truth;

Now may these poor labours be so attended
 with his blessing who teacheth to profit, and
 may

- may that Spirit of grace (whose help is necessary in other duties as well as prayer) so impress these things upon your hearts , that you may both desire his help , and experience the sweetness and advantage of it : Oh , that it might be said of some poor soul that hath hitherto lived without God in the world , as was said of *Paul* , Behold hee prayeth ! Oh , that such as have scoffed at this great reality , might not only have their mouths stopp'd in that respect , but opened in Prayer , that they might practise according to the advice given by *Peter* to *Simon* the sorcerer , and heartily pray to the Lord that the thought of their heart might be forgiven them !
- Yea that hee who hath received gifts for men even for the rebellious——would bestow upon such rebels this unspeakable gift , how would they then be in bitterness for their blaspheming against it ? Oh , that those who have satisfied themselves with the form and shadow of this duty , might experimentally know the difference betwixt words of Prayer , and the Spirit of Prayer ? And those who have tasted of this heavenly gift , might increase both in the gift and grace of prayer with the increasings of God !
- With such breathings , and desires I put these weak labours into your hands , and now Brethren , I commend you to God , and to the word of his grace , which is able to build you up , and to give you an inheritance among all them which are sanctified.



Matthew 6. 9. ——— 14.

*After this manner therefore pray yee,
Our Father, &c.*

CHAP. I.



Prayer being the Key, which, turned by the hand of faith, opens the door of mercy, or Cock which drawes waters out the Wells of Savation; being the means appointed by God, for the obtaining what wee want, procuring a blessing upon what wee have; for diversing what evils wee feare, and removing what wee seele, being a singular help to bring down heaven to us, or mount us up to heaven; I thought it might be of much advantage to instruct you in, and excite you to, this excellent duty; being desirous (as God enables mee) to imitate both Christ and his forerunner, who taught their Disciples Luk. 11.1. how to pray. 'Tis an essentiall part of pra-².

O

Acall

ticall Christianity, and an inseparable property of a practicall Christian, an immediate effect of the new birth; *Paul*, though hee was struck blind at his conversion yet, his mouth is instantly opened in prayer, *Act.* 9. 11.

Wee see some Children from their infancy taught the begging Trade, can ask an *Alms*, before they can speak plainly: This Trade (in a spirituall sense) God instructs all his Children in (though hee sends them no where else but to this owne Door) *Ask, seek, knock*, *Math.* 7. 7. *If any man lack—let him ask* *Ja.* 1. 5. are the instructions which God gives all his. And as 'tis honourable to be even a Beggar at Gods dore; so no less advantagious; the gainfulllest trade any Christian can drive, and most becoming a Christian who is always poore and beggerly: 'Tis a trade will never faile, when there's no fruit in the vine, and the figtree doth
Mat. 3. 17. *not blossom &c.* when all refuge failes, and no man cares for our soul, yet relief is to be had at God's dore: his hand is not shorned nor his care heavy. What need then that every one of us should learn this Trade, in a time (confessedly) hard, and when other Trades are on the failing hand? But (my Brethren) 'Tis no easy trade, nor can I teach it you without the concurrence of that Spirit with my poor endeavours which teacheth us *cry Abba Father.* *Rom.* 8. 15. His assistance is therefore to be implored, that you may learn this heavenly mystery,
 and

and every one of us may be called *Israel's*,
Princes and prevailers with God.

Were it only canting language, or Rhetoricall flourishes, or, would God be taken with the Arithmetick, Musick, Rhetorick or Logick of your prayers, much then would be within the reach of man as to the teaching and learning of it. But prayer is an act of the soul, the Spiritual motions whereof are from God: it is not the muttering over a heartless form, it neither consists in extemporary conceptions or expressions, nor in the most exactly composed and Methodized forms, but in the pious breathings of a gracious soul: This is an arrow that from the high-bent bow of holy affections is drawn by the hand of faith: hee prays not in prayer whose soul is not in the work: Nor is it that virtual attention of the soul, which some of the Schoolmen say is sufficient, but the actual both a tension and intension of it, which gives life to this duty: each faculty hath its proper employment: the Understanding must lead, the will and affections follow: This (as all other parts of Gods worship) must be, λογικὴ λατρεία a reasonable service. Yee Rom. 12. 1
worship yee know not what, *John* 4. 22.
and yee know not what yee ask *Mark* 10.
38. was enough to condemn the worship
of the one, and petition of the other. Prayer
to an unknown God is no better than the
Athenian altar *Acts* 17. 22, 23. a specious
Superstition: hee that prays aright must as
well pray with his own understanding, as

I Cor. 14.
35.

to the understanding of others, if hee pray with and for others. Now to help you in this, I thought I could not take a better course, then by proposing and opening to you that excellent pättern given us by our Saviour, which being the *Summa petendorum*, the summe of things to be asked, may and ought to be the *Norma petendi*, our Rule and Directory in asking. Which, were it needfull I might commend to you from its Author, perfection, brevity, comprehensiveness &c. But I shall content my self to say only this much: hee that well understands what is comprehended in each branch of this platform, and withall is sensible of his own condition, need not want either matter. Method or Expression wherein to pour out his Soul to God.

There are two things concerning which I would speak a little, before I enter upon the prayer it self. *viz*: 1. The occasion. 2. The end of our Saviours leaving this upon record.

1. For the occasion it is observable that the two Evangelists that record it give us a different account, and by comparing them wee may easily see that our Saviour did oftner then once commend it (as to the substance of it) to his Disciples and others.

1. This Evangelist makes it a part of that long and excellent Sermon preach^d by our Saviour in the mount, in which after many other excellent instructions, hee takes occasion to teach them the right manner of Alm's-giving

giving in this Chapter from 1. to 5. Verse:
Then how to pray 5——16. and this hee
doth 1. Negatively; hee unteaches them,
1. Affectation of applause, and doing it that
they might be seen of men. Verse 5. 6.
2. Vain repetitions and much babbling, which
hee condemns as Heathenish, and forbids
his Auditors to be like them, Verse 7. 8.
Observe: God would not have us symbolize
with Heathens in his worship. See *Dent.* 12.
30. *Ezek.* 11. 12. That they did so may be
gathered from *1 Kings* 18 26. they cryed from
morning even till none, O Baal hear us.

Object: But are All long prayers or repetitions in prayer to be condemned?

Ans: No, for hee that gives us this precept and pattern here, hath also given us an example both of long-praying *Luk.* 6. 12. *ὅτι διακονήσας ἐν τῇ προσευχῇ τὸ ὄϊον*, hee spent a whole night in prayer (which is warrant enough for us upon occasion to doe the like) And for Repetitions *Math.* 26. 30, 42, 44. hee thrice repeated the same words. Every Tautology therefore is not a Battology, Then is length or repetition in prayer to be condemned, when its heartless, affected, or when wee think either to inform or engage God by our much speaking; but commendable, when it is the overflowings of a pious and devout soul, and tends to the warming and enlarging our own and others affections, or to expresse the vehemency of our desires. Well then, let us learn, as not

to condemn all prolixity and repetition in prayer; so to avoid that which is here forbidden. And give mee leave to say thus much: it were well if they that pretend to see a Moat in their Brother's eye (as to this matter) would first pull the beam out of their owne; and that the more deliberate and studied forms of some were not equally (if not more) culpable of prolixity and Tautologies then the (so much decryed) extemporary conceptions of others: But to proceed, Our Saviour having untaught them these things doth in the second place positively teach them how to pray, and that by proposing this short and excellent platform, which I am to speak of. And so much for the account given, of the occasion, by this Evangelist.

2. The other Evangelist *Luke*: Chap. 11.

1. ——— tells us that our Saviour proposed it upon the request of one of his Disciples having (as its probable) heard our Saviour himself pray: whence note

1. Others gifts excersised are apt to stir up a desire in us of the like abilities.

2. Its a Ministers part to teach his people to pray. I observe it both from the argument this disciple uses, *Teach us as John taught &c.*

——— It seems John did it; as also from our Saviour's ready condescension to the request of this Disciple: and I hope it will not be denyed that both of them did it as Ministers, and Teachers of others: and if so, what account will they give who endea-

your

your in a great measure to sow up the mouths of Gods Ministers, from the doing of this duty. It hath been said that Example is the shortest and most effectuall way of teaching, but people must have little or nothing of their Ministers example of the exercise of this gift in this duty, either to excite them to, or direct them in it, if it may be according to the desire of many.

Thirdly I observe, The Disciples ignorance and inability was our great advantage, what an Ancient speaks of *Thomas* his incredulity, *Minus mihi Maria profuit quæ citius credidit, quam Thomas qui diu dubitavit: Marie's* faith did not so much profit him, as *Thomas* his unbelief; And another upon the Slowness of the Apostles to believe, *Gratias agamus divine dispensationi & eorum nec saria tarditati; dubitatum est ab illis, ne dubitaretur à nobis: be* thankfull for Gods goodness, and their slowness to believe: they doubted that wee might not doubt——The same may I say of the case here: their ignorance how to pray procured for themselves and us this standing Directory. But so much for the occasion.

Gregory In
Marc. 16.
Leo.

2. For the end of it, Whether did our Saviour deliver it as a standing form of words to be constantly used in our addresses to God; that wee should pray (as some men have commanded us) thus, and no otherwise? or as a platform and Directory, by which to frame our prayers and petitions?

¶ 1. I deny not but it may be lawfully used

in the very words of it as a prayer, provided it be with understanding, reverence, a heart enlarged in the sense of the things petitioned for (as 'tis well observed by the Reverend Bishop *Usher*, the shortnes of the petitions calls for the greater enlargednes of heart) and that it be not made an Idol of, which in effect they doe who attribute more efficacy to the very words of it, then to the same petitions otherwise expressed; that it be not made a bolster for Idleness, as too many doe, who think it sufficient if they mutter over the words of it Morning and Evening without understanding or attention, and rest in it, never labouring to get abilities in prayer; nor must it be used as a charme, which they doe who think by repeating the words of it to fright away the Divell &c. Nor doe I think it inconvenient that it be made the close of our prayers, that it be sometimes repeated in publick, so that there be not a necessity of using it supposed.

2. But the chief end doubtlesse was to be a platform and Directory, to guide us in the making our petitions to God: to teach us, to whom, for what, for whom and in what manner wee must pray. And that this was the chief end of our Saviour in giving and recording it, these arguments seem to proove.

1. By the words of Christ *εὐχέσθε*, after this manner therefore pray ye, not in these words and syllables: and though it is objected that the other Evangelist seems to tie us up to the very words [when ye pray, say] yet

wee need not understand him so strictly. For in *Luk.* 11. 1. the Disciple desires that hee would teach them to pray as *John*—— Now where have wee any form, or the least intimation of a form prescribed by *John* to his Disciples? But

2. (Which may answer that objection) The two Evangelists doe considerably vary in their words and expressions, which surely they would not, had Christ intended the very words to be used as a form: it would certainly have been enjoined (as men now injoyne their formes) thus you shall pray and no otherwise. But so far is the Holy Ghost from tying us up to words, that hee seems to intimate the warrantableness of variation: and I think I may challenge the other-wise-minded to give an Instance of any thing twise related in Scripture, as the speech of one to another, which in so few words hath so much variation. Let us compare the two Evangelists: In the Preface and 3 first Petitions they agree, in the latter part there is difference.

*Matth.**Luk.*

Petit. 4. τὸν ἄρτον ἡμῶν
καὶ ἐπισίον δὸς ἡμῖν
σήμερον.

Petit 5. καὶ ἄφες ἡμῖν τὰ
ὀφειλήματα ἡμῶν, ὡς καὶ
ἡμεῖς ἀρίμεν τοῖς ὀφει-
λίταις ἡμῶν.

τὸν ἄρτον ἡμῶν τὸν
ἐπισίον δίδε ἡμῖν τὸ
καθ' ἡμέραν.

καὶ ἄφες ἡμῖν τὰς ἁμαρ-
τίας ἡμῶν. καὶ γὰρ αὐτοὶ
ἀρίμεν παντὶ ὀφείλον-
τι ἡμῖν.

And

And then the whole Doxology recorded by Matthew is omitted by Luke: Now had Christ intended this as a standing form to be used in the words and syllables of it, these inspired penmen surely should not have differed one tittle from each other in the recording and relating of it.

3. Had it been intended as a standing form to be constantly used, the Apostles would have so used it, and have prescribed it to others: Wee have divers prayers of theirs recorded, as Act. 4. 24———32. Eph. 1. 16———&c. but there is not the least hint of their using this form. Not doe they in their directions about prayer injoyn this as necessary, muchless as the only form to be used: Eph. 6. 18. wee are taught to *pray with all manner of prayer, and supplication in the Spirit &c.* and 1 Tim. 2. 1. where the Apostle instructs *Timothy* concerning publick prayers, yet there is no intimation given of the necessity of using this, which doubtless hee would have done, had it been the mind of our Saviour that it should have been a constant form.

4. The nature and brevity of it shews that it was rather intended as a Directory, then as a form of prayer: it doth not comprehend such particular confessions of sins, to be confessed, or enumeration of the good things wee are to beg, or evils wee are to deprecate, as is requisite in prayer: But as the Commandments contain the summe and Epitome of mans duty, comprehending under
one

one Species or kind of sin or duty, the whole Genus; so this platform suggests the generall heads of prayer, to which infinite particulars are reducible: and though we find nothing in any of the prayers of Gods children recorded in Scripture but what is reducible to some of these heads, yet wee find them more particular in their Confessions, Petitions, and Thanksgivings. See *Ezr. 6. Nehem. 9. Dan. 9. 2 Chron. 20. and many of the Psalms.*

5. The very nature and ends of prayer may evince this: for, though in reference to God wee need not particularize in confessions or petitions, hee knows before wee speak, and better then wee can tell, what our Sins and wants are; Yet in reference to our selves tis necessary. Are not particular confessions of sin a great evidence of our Sincerity in confessing, and a singular help to humble and affect us? as *Joshuah* to *Achan*, *Josh. 7. 19. My Son give I pray thee glory to the God of Israel and make confession unto him: God is more glorified, and wee more shamed: so in petition, though God knows what wee want, yet hee would have us sensible of our wants, and shew him (as it were) the grieved place, *Jas. 1. 5. If any man lack Wisedome (and so of any other grace or good-thing) let him ask it of God &c.* Thus it is in Thanksgiving, wee must be particular in acknowledging mercies 1 *Thess. 5. 18. In every thing give thanks. Wee are to summe up, as wee can, the particular mercies**

mercies of God, *Pſalm* 139. 17, 18. how doth *David* in that Eucharifticall *Pſalm* (*viz.* 18.) amplify upon every circumstance of his deliverances : ſo that though this be full, and every way absolute as a pattern, yet it is not ſufficient to attaine all the ends of prayer, which doubtleſſe it ſhould have been, had Chriſt intended it properly as a form to be conſtantly uſed in the very words and ſyllables of it. I owe as much Reverence to it, as thoſe that are the moſt Zealous contenders for it, but I cannot ſee that our Saviour intended it for more, then a platform for our imitation and direction.

CHAP. II.

HAVING ſpoken to theſe two things I now enter upon the handling of it: wherein I ſhall propoſe to my ſelf the ſame end that our Saviour had in giving it: *viz.* to teach you to pray: Nor ſhall I handle every particular Truth which would ariſe from the words, but only ſuch as may direct us in prayer, and thoſe in ſuch a Method as I conceive moſt helpfull to that duty.

The Uſual, and moſt naturall Diviſion of this excellent Directory for prayer is into 3. Heads.

1. The

1. The Preface. 2. The substance or body of it. 3. The conclusion or Doxology.

In the Preface [Our Father, which art in Heaven] wee have the Object of prayer, or him to whom wee must pray, described by way of Compellation, and that

1. From his Relation to us : *Our*

Father.

2. From his eminency above us :

which art in Heaven.

The first Lesson for our direction in prayer will arise from the whole Preface, as Describing God to whom wee pray.

1. *Doctr.* Our prayers are to be directed to God and him only: A Truth, I hope, unquestionable amongst us, and therefore needs the less to be insisted on: yet because wee may possibly meet with those that may endeavour to shake this foundation let mee fortify you with an Argument or two, and then a Reason.

God command's it, as a speciall part of that worship which is due to him as God, and therefore not to be yielded to any other.

Psalm 50. 15. *Call upon me*——— Amos

5. 4. 5, 6, 8. *Seek not to Bethel*——— *Seek the Lord*——— *Seek him that maketh the 7 Starres*

——— Isa. 8. 19. *When they shall say unto you seek unto them that have familiar Spirits*———

Should not a people seek unto their God? for the living to the dead? q. d. that were a most

vaine

vaine and impious thing. The Decree passed in the Court of Babylon for 30. dayes *Dan.* 26. 7. viz. that none should ask a petition of any but of the King; is past in Heaven for ever, in reference to the great God, and everlasting King. No prayer or Petition (as part of worship) is to be put up to any other but to him alone.

2. Wee have the universall standing practise of the saints of the Old and New Testament for our direction and imitation: Is there the least syllable. of their praying to Angels, Saints, or other creature? How are they described *Psalm* 24. 6. *The generation that seek the face of the God of Jacob.* *Psalm* 99. 6. 22. 5. To whom doth *Paul* bow the knee *Eph.* 1. 17. or our Saviour direct his prayer *John* 17? This is the frequent title of the Saints, they are such as *call on God's name* (not on any other) *Acts.* 2. 21. *Rom.* 10 12, 13. 1 *Cor.* 1. 2. 2 *Tim.* 2. 22. What is said to the Contrary of the Patriarch's *Abraham's* and *Jakob's* praying to Angels &c. scarce deserves confutation, and is abundantly done by others: yet I shall hint at it by and by; Take this Reason.

Reas.

Therefore must wee pray to God alone, because prayer ascribes to God those attributes, and gives him that glory, which hee will not have ascribed or given to any other: *Isa.* 42. 8. By prayer wee acknowledge God's omniscience: for to what purpose is it to pray to him that knows not what wee want or cannot heare us. When wee pray, wee ascribe

ascribe to him omnipotency that hee is able to fulfill our requests, Mercy and goodness to incline him to heare us, Truth and faithfulness to perform his Promises; wee ascribe to him the glory of our trust and dependence, for, *how shall wee call on him, in whom wee have not beleaved?* Rom. 10. 14. Now can God (who is especially jealous about his glory and worship) take it well that wee should rob him of these things, which are the Jewels of his Crowne? Is it a light matter to give to the Creature that which belongs only to God? What can be greater injury to God, or more gross Idolatry?

Let us then improve this Truth. 1. Into use. 1.
a detestation and abhorceny of that Religion which teacheth to share this honor (due to God alone) with Angels, Saints, or Images, perhaps to wicked men, Traytors and Rebels as some of those were which the Church of Rome hath Canoniz'd: should you be assaulted with Temptations to that Religion, have recourse to this pattern, tell them that tempt you that the unerring Guide hath taught you to call upon God only, that you cannot say to any other but God only, Our Father &c. that hee to whom you pray must have those three properties which none but God can have.

Thomas
Becket &c.

1. Hee must be [*Lubens*] willing to heare and help, and who is like unto God in this? *Mick.* 7. 18. What ease so open as God's 1 *Pet.* 4. 12. What help so neare
at

at hand *Psalms* 46. 1. But suppose any other willing, yet

2. Hee must be [*Sciens*] one that knowes what you want, and who but the all knowing God can see into your Souls, and know what you stand in need of *Matt.* 6. 32? Yea hee must know better then your selves, for wee are very often ignorant of our wants and necessities; and ask what is hurtfull in stead of what is needfull: The Physician must have more skill then the Patient, else there is little hope of doing him good: But

3. Hee must be [*Potens*] able both to heare from Heaven to Earth, to understand all languages, yea the secret sighs and groanes of our hearts, *Rom.* 8. 26. Moreover hee must be able to discern betwixt those that pray in sincerity, and those that pray in hypocrisy; and hee must be such a one as can *Simul & Semel*, at once heare all suites and petitions in and from all parts of the world, and who but God alone can doe all this, 1. nor only must hee be able to heare but, 2. to help, relieve and satisfy all our wants and desires, which God alone can doe *Isa.* 43. 11. and 45. 21.

Object. But they will tell you, they teach not to pray to Saints or Angels as Authors of mercy but only as Mediators, as Intercessours to God, and that it is a piece of humility to make use of such spokes-men, that it were too much boldnes to prescume mediately into the presence of God?

answ

Ans. 1. How expressly doth the Apostle meet with and condemn this under the Notion of voluntary humility, and tells you such are vainly puffed up in their fleshly mind Col. 2. 18. See more there, Verse 23.

2. Can it be imagined that they should hear us, or know all our wants? Might not an *Elijah* renew his Irony to a devout Papist, calling upon *Paul*, and *Peter* &c. 1 King. 18. 17. If th: dead know not any thing as *Salomon* tels us, *Eccl.* 9. 5. (that is, as to the affaires of this world) how shall they know our necessities or hear our prayers? Doth not the Church acknowledge God her Father in opposition to *Abraham* and *Jacob*? *Isa.* 63. 16. Doubtless thou art our Father, though *Abraham* be ignorant of us, and *Israel* acknowledg us not, thou O Lord art our Father, our Redeemer, thy Name is everlasting. And what more unscripturall and irracionall then that Popish fiction of the Saints seeing al things in *Speculo Trinitatis*? But suppose this: yet

3. Who gave them the Authority or put them into the office of Mediatorship? for the glorified Saints; they are called *πρόμαρτυροι* Heb. 12. 23. Spirits perfected, and the Angels *αγγέλων πνεύματα* ministering Spirits Heb. 1. 11. But neither of them *Mediators*: yea doth not the Apostle tell us there is *ἑὶς μεσίτης*, one Mediator, and that exclusively, as there is but one God, 1 Tim. 2. 5. And what greater injury can wee offer to him, than either to exautorize him,

P

or

or of our own heads thrust others into the same office with him? But to come to another Use.

Behold here the infinite goodnes and condescension of God, who is pleased to be himself the great Master of Requests, *the God that heareth prayer Psam. 65. 2.* and hath so far consulted our good, that hee counts that an Honour to himself which is a Priviledg to us: How great is his kindness that hee doth not put us over to others, that wee need no other *Blast* or Spokesman (except his own Sonne) to preferre our petitions, or procure us audience? would it not be judged a high favour if the great Monarch's of the earth would vouchsafe to read over the petitions and grant the requests of all their subjects in their own persons? and what ridiculous folly is it to pretend humility where wee are warranted boldness? should the King say to his subjects, Come to mee, I will in my own person heare and grant your petitions were, it not a piece of unmannerliness rather then humility to refuse it? Since God hath commanded it, 'tis not presumption but duty to doe it; and the not doing it, is not humility, but injury and disobedience. Therefore when wee have any suit to God, let the consideration of this priviledge raise our hearts to an high pitch of thankfulness and admiration.

Use. 3.

This may put us upon search and tryall: Do wee indeed pray to God only? I doubt not but every one will be ready to justify him-

himself in this and will say as *Josephs* Brethren of the Cup which they were charged to have stoln : *Gen. 44. 9. with whom soever this* (sin of praying to any but the true God) *is found, let him die;* But I feare upon a closer tryall many will be found Guilty who little suspect themselves, though it may be not in that gross manner as Idolaters and Image-worshippers, yet in a way less discernible but not less displeasing or dishonourable to God.

Consider therefore, wee may be said to pray to God only, two ways. 1. As our Object: 2. As our End.

Now in both these respects many will be found failing. For,

1. Concerning praying to God as the Object of our prayers, they are Guilty, who.

1. Direct their prayers to God indeed, but not such a God as hee hath revealed himself, but such as they fancy him: *who think God like themselves*, *Psal. 50. 21.* It would be taken ill (and yet it is undoubtedly true) if I should say, many never prayed to God in all their life though they have prayed much: for they which never had right apprehensions of God but framed a false Idea and conception of him according to their own corrupt imaginations, never prayed to him, but to an Idol created in their own braine.

2. They never directed their prayer to God as the Object, who never trusted in God, and expected from him the things

prayed for : a man in reality prayes , not to him to whom hee speakes , but to that in which hee trusts : Many speak to God in prayer , but trust in themselves , in friends , in carnall refuges &c. *Psalm. 17. 2. Early will I direct my prayer to thee and looke up :* then is our prayer indeed directed to God when wee look up to him for the thing prayed for , with an eye of waiting and expectation.

3. They doe not direct their prayers to God as the Object who have no sense of that God to whom they pray : When there is no dread nor awe of his Majesty , no trust in his mercy &c. And indeed what difference betwixt praying to a Stock or Stone , and to a God of whom wee have no other apprehensions than as if hee were such ? These (my Beloved) are more secret and close acts of Idolatry (though no lesse sinfull) which creep into the prayers of the best of Christians too often.

2. Concerning directing our prayers to God as the End (though it is not so properly here meant) : then doe wee pray to God as our End , when it is in our hearts to desire nothing but what may be to the glory of God : when in the close of every petition or prayer wee put up , wee can from our hearts say , Lord what I ask is I hope for thy glory , I have beg'd every thing for this as my highest end , that I might glorify thee with and for it : if thou in thine infinite wisdom see it would not tend to the end for which I beg it , I desire and beg a deny-
all

all of it : I know thy glory and my good are so twisted together that nothing can be for my good which is not for thy glory. Now, how many pray to God as the Object, and yet to themselves as the End? as *Jam. 4. 2, 3.* — *ask amisse that they may consume it upon their own lust,* and so instead of serving God, would serve themselves of God. The best therefore have cause to be humbled, since they may find much of this in their hearts and prayers.

The consideration of this Truth may be at once both a Spur to, and a Curb in, the duty of prayer. Use. 4.

1. A Spur to it : for who would not look on it as a singular priviledge, that hee might upon all emergencies have recourse to any great Earthly Monarch? how much more should wee take delight in approaching to God? when thou seelest thy heart dull and backward to this duty, what a quickning consideration may it be to think that it is the Majesty of heaven that thou conversest with, in it? Nor must we think (as that profane wretch I have heard of, who being upon a sick-bed used this as an argument for deliverance, that if God would now heare him hee would trouble him no more) that our frequent addresses trouble God : No, the offerer, if wee come aright, the welcomer, hee bids us ask, and chides us for not asking *John. 16, 23, 24.*

2. But then it may be a Curb to all rovgings and extravagancies, al rashness and

irreverence: 'Tis the God of Heaven to whom thou addresses, Who would not fear before him? Eccl. 5. 2. God is in Heaven, and thou on Earth, therefore let thy words be few. It ill becomes us to be sawcy, though wee may be humbly bold with God: So much (of much more that might have been spoken) shall serve for Application of this Truth.

I come now to a more particular Consideration of the description of God in this Preface. And 1. By his Relation to us Father: which is amplified by the Ground and extensiveness of it, for both are implied in that word [*Our*].

2. Doctr. They that come to God aright in prayer, must come to him as to a Father: Relation to, and Interest in God is necessary to make prayer prevalent: wee must be able to cry *Abba Father* Rom. 8. 15. If ye call on the Father, 1 Pet. 1. 17. There must be some hopefull ground of such a relation as a ground of confidence in prayer.

Explic.

Now God is called Father, considered 1. Personally or Hypostatically, viz. as the first person of the Trinity: so hee is the Father of our Lord Jesus Christ, as having begotten him from eternity by an ineffable generation, A mystery to be beleaved by faith, not apprehended by reason! Thus hee is called Eph. 1. 3. Heb. 1. 5. &c.

2. Considered Essentially, the whole Trinity, God in three Persons but One in Essence, and so hee is Father, either

1. In regard of Creation and Sustentation, of all his creatures, especially the rational creature, *Mal. 2. 10. called the Father of Spirits Heb. 12. 9. of all things 1 Cor. 8. 6.* thus the Heathens stiled their *Jupiter. πατήρ θεῶν*, the Father of Gods and men.

2. In respect of Adoption, hee is the Father of those whom hee takes into speciall Relation: and this,

1. Either *Externall*, when a people are called into a profession of God and the True Religion: thus the whole body of the Jewish Nation: *Rom. 9. 2. to them belonged the Adoption—See Exod. 4. 22. and Deut. 32. 6.* And in this sense the whole body of a Nation professing Christianity, and baptized, and partaking of Gods Ordinances may be called the children or people of God. This is indeed a great mercy, yet a man may perish from under this priviledge, *The children of the Kingdom may be cast out, Matth. 8. 12.*

2. Or *Internall*, when a man hath not only the title but the Spirit of Adoption: *Rom. 8. 15. Gal. 4. 5. Eph. 1. 13.* This may be described, An Act of God's free grace in Christ taking us into the number and entitling us to all the priviledges of the Sons of God. 'Tis not an empty title, but a reall priviledge. Christ is the head and roote of it, the Elect and they only the subjects, free grace the inward mooving cause on God's part, the word and Spirit are the instruments begetting and sealing it, Gods glory

in conjunction with mans Salvation the end of it. Now in this sense, wee are to understand it here: *Our Father*, not only as creating and upholding us, nor only as wee are baptized, and partake of Church-priviledges; but as wee are begotten by his Word and Spirit, *born again not of flesh, nor of blood &c.* John. 1. 13.

Object. But may none pray unto God, or call him Father but those that are assured of this Adoption?

Answer. Our Common Relation to God as his creatures, and our Relation to him as Members of the visible Church may be urged as Arguments in prayer: even those that had speciall Relation to God make use of them, *Psal. 138. 8. Isa. 63. 19.* Wee may plead for mercy upon those accounts; but wee are not to rest in them. God may heare our prayers, but wee cannot have assurance that hee will heare them: till wee can come to him in this way of Speciall Relation: other pleas may prevail, but this will never faile.

Confirmation. Now for proof of this, wee have the practise of the Saints both of the Old and New Testament, they come to God under this Relation, *Isa. 63. 16. and 64. 8. Ier. 3. 4. 19.* So Christ himself *Matth. 11. 25, 26. John. 17. 1, 5. and 21. 24, 25.* This is the Genius and Spirit of Christians, *Rom. 8. 15. Gal. 4. 5. 1 Pet. 1. 17.* Even Idolaters used to come to their Idols with this appellation, *Ier. 2. 27. they say to a stock, Thou art my Father &c.*

The

The Reason in generall may be, because there is not a more suitable Title, either for God to have, or for us to give him in our addresses to him by prayer. 'Tis suitable, in regard both of his Majesty and greatness and of his mercy and goodness, its a singular help against those miscarriages that are incident to us in prayer, as

Reas.

1. It helps against irreverence, and rash presumption: there's a naturall impress of Awe and Reverence upon the Spirits of children towards a Father, there are indeed other Titles more apt to beget feare and trembling, but none more effectually to strike an awfull reverence of God upon the soul, this will make us rejoyce with trembling; *Psal. 2. 11.* and fill us with *Reverence and Godly fear* *Hebr. 12. 28.*

2. It helps against Feare and Unbelief; this Relation fills the soul with boldness and confidence: Had wee been taught to call him *King of glory*, wee should have been dasht out of Countenance with his Majesty; if wee had called him *The Lord of Hosts*, it would have made us tremble at his power; or if hee had been stiled *Judge of the world* wee might have feared his justice. But the Title of Father begets boldness, and gives encouragement: what may not a child hope to obtain from a loving and tender Father? 'Tis the lowest Title to which humility could condescend, and the highest to which love could aspire: This begets assurance that hee will give us, if not what wee ask, yet what

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is best for us : A Father will not in stead of bread give a stone, nor in stead of a fish, a Serpent, nor in stead of an egge a Scorpion, Luke. 11. 11, 12. This Title speaks our Interest in God, and his affections and bowels towards us. Confidence and boldness is necessary in prayer, Jam. 1. 6. Wee must *ask in faith not wavering*, and what Relation more apt to beget it than when wee can come to God as children to a Father ?

3. It helps against that backwardness and unwillingness which wee are naturally subject to: wee are apt to withdraw from that duty, unwilling to begge: Now this title, sweetens the duty to us, and invites to it. Little children take delight in speaking to their Father; when they have nothing else to say, yet they will be calling Father: God would have us delight in duty, and therefore hee teaches us to come to him under this most endearing and encouraging Title. As himself takes delight in the approaches of his people Cant. 2. 14. *Let mee see thy Countenance, let mee heare thy voice, for sweet is thy voice, and thy Countenance is comely*; so hee would have us come chearfully, and therefore puts this Appellation into our Mouths and teacheth us to call him, *Our Father*.

Use. 1.

See then that prayer is not a task, but a priviledge; 'tis an address to God under the sweetest Relation: Wee come not to deal with a severe Judge, with a rugged and austere Master, nor with an offended irre-

conci-

conciliable enemy ; Nor yet with a stranger in whom wee have no interest, and with whom wee have no acquaintance: No but wee come to a Father, Think with what affections, with what hopes and expectations, what courage and confidence a child goes to a loving and tender Father, yet with what awe and reverence, and thus mayst thou goe to God in prayer. How seldom doe wee consider this or act up to it ? wee come not to the duty as our priviledge or to God as *Our Father*. There are three tempers of Spirit (partly hinted before) very unsuitable to this Priviledge.

I. A lumpish, backward and withdrawing Spirit : when wee must be drag'd and forced to prayer : when neither apprehension of the priviledge, nor conscience of duty will bring us before God : How unsuitable is this to the Spirit of Adoption which teacheth us to cry *Abba Father* ? And yet which of Gods children doe not sadly experience this distemper often upon them ? Oh, let us be ashamed of it, bewayl it and labour against it : what ? shall not the Title of *Father* invite us, and beget a willingness, yea an holy forwardness and eagerness to this duty ? Bespeak thy lumpish Spirit, what ? ô my soul, hath infinite Majesty condescended so low to become thy Father, and engage thee so to call him, and will not this sweet Relation draw thee into his presence ? Were it an enemy, a stranger with whom thou hast to doe, well mightst thou be backward ; but who would
not

not delight to converse, with a Father, such a Father?

2. A diffident and distrustfull Spirit: This much unbecomes the Relation of Children to a Father (especially such a Father): wee should not ask tremblingly having a Father to ask, a Son in whose name wee are taught to ask, a Spirit to indite our petitions, and so many Promises to plead, *Jam. 1, 6. Ask in faith nothing doubting. Qui frigide rogat, docet negare.* A cold asking begs a denyall: God allows and wee may use an humble boldness and familiarity. *Isa. 45. 11. Ask of mee things to come concerning [MY SONNES] and concerning the work of my hands command me; that's a high expression: and shews how condescending God is, and how humbly confident wee should be.*

3. A careless irreverent Spirit. Hee is little sensible either of the Majesty of God, or the Relation in which hee should approach to God, that comes irreverently into his presence. Wee forget the Relation of Father when wee despise or irreverently take the name of God into our Mouths; when wee do not *serve God with reverence and Godly feare* wee doe not serve him acceptably, nor suitably to our Relation. Is this to come to God as a Father when you come rushing into his presence without any awe or dread of his Majesty upon your Spirits? dare you laugh, and gaze, and trifle in prayer? dare you carry more irreverently and lightly, than you would in the presence of some Earthly

Mal. 1, 6;
7.
Hebr. 12.
23.

Earthly Potentate? or in the presence of your earthly Parent? Oh, how unbeseeming is such carriage to the Title and Relation in which you approach unto God? Remember how great your priviledge is, and how disingenuous it is, so to abuse it!

Then it concerns all that would come to use. 2. God in prayer to endeavour to make out their Adoption: see that you be *Children*, else how can you cry *Abba Father*? As all are not endued with Ability for prayer, so all are not in a Capacity to come to God aright. Oh see that you can make out your Relation: I might here be very large in laying down Tryals and evidences of sonship, but I should make this part too bigge for the rest of my intended building, besides I have lately (in speaking to the Priviledge of Adoption) spoken to this at large: I shall content my self with 3. Characters of a Son: which if found in you, you may conclude your selves to be Children indeed.

1. The first note of a child is, Resemblance to his Father. It is not alwayes so as to earthly, but it is so, as to our Heavenly Father. God begets all his children, as *Adam* Gen. 5. 3. his, in his own likeness, after his image: They have the Spirit of God, by which they are changed from glory to glory into the image 2 Cor. 3. of God: they are followers of God as deare 18. children: mercifull, as their heavenly Father, Eph. 5. 1. holy, haters of sin, lovers of Righteousness. Now where shall wee find this Character impressed? May wee not say of many (as
John.

John. 8. 44. Ye are of your Father the Diuell

What shall wee say of those that manifest to the world that they hate God and goodness? of the common swearer &c.—

Doe not these bear the very image of Satan? are they not as contrary to God as darkness to light? with what face canst thou call God Father, since thou hast no part of the Image of God upon thy Soul? Well: if you would be sure to speed in your addressees, proove your selves Children, by your Resemblance to God,

2. Obedience is the Character of a Child: there's a Spirit which makes them plyable to the Fathers commands: they are begotten unto obedience. *1 Pet. 1. 2, 14.* True, they are not perfectly brought under, there are in them unruly lusts; they have in them flesh, as well as Spirit: yet *there is a Law in their minds, they delight in the law of God according to the inner man;* they are a willing people. *Psal. 110. 3.* whereas the wicked are *qui inuidentias, Children of disobedience,* or such as will not be perswaded to yield obedience to God. Try then, is there such a childlike obsequious principle in you? can you yield to the Will of God when it crosses yours? hee that would try his obedience, must take a trying command (such as God gave *Abraham* about sacrificing his son) such as thwarts his humour, Interest &c. Oh, how few will obey, where any disadvantage to their carnall Interest attends their obedience? Well, but I tell you, this is so essentiall to a child of God

Rom. 7.—
Eph. 2. 2.
and 5. 6.

Gen. 22. 1.

God, that without it (in some measure) it is impossible we should be Children.

3. Dependence on the Father is the *Genius* and disposition of a child (especially in its minority); so it is with a child of God, his dependence is upon God, his hope in him, his expectation from him. *Psam. 39. 6. and 56. 3. and 4. ult. 2 Tim. 1. 12.* all these and abundance more of clear Scriptures declare that the whole affiance of a child of God is in his heavenly Father. How is it with us? where is our confidence? It may be wee goe to God, when wee want a mercy, and wee are not so atheisticall but wee will acknowledge that wee cannot have it without Gods giving; yet, Doe wee not more rely on the Phylician then on God for our health? more on our owne wisdom, or friends advice then on Gods providence for the management of our affairs? Oh, there lies much of secret Atheism in this, when wee pray to God, yet rely on our selves or others: well, but if thou art indeed a child, thou hast learnt to commit thy way to the Lord, to cast thy burden upon him, to intrust thy self and all thy concernments in his hand. These may be helpfull to discover your Sonsh.p, and consequently to encourage you to goe to God in prayer with confidence.

The last Use I shall make, is this. Let all those who call on God under the Notion of Father, carry to him as children. This, as all other Priviledges, is attended with duty. In two words.

1. Carry

Use. 3.

1. Carry as children in your immediate addresses to God: in prayer, hearing &c. And that is by putting on those affections where-with it becomes a child to approach his Father: such are humility, reverence, awe, yet joyned with confidence: only remember, that your distance from God is infinitely greater, then of the child from his earthly Parent, and therefore your reverence must be the greater.

2. Nor only in your more immediate addresses, but in the whole course of your lives. Its a wretched thing to goe to God Morning and Evening with [*Our Father*] in your mouths, and to carry all day as R. bels: 1 Pet. 1. 14. *As obedient Children*——and verse 17. *If yee call on the Father*——*pass the time of your sojourn here in fear.* You contradict your prayers by unchildlike curriages, and proclaim to the world that you are not what you pretend: you give God just cause to say to you as Mal. 1. 6. *If I be a Father, where is mine honour*——Well then, as the Apostle urgeth, let every one that nameth the name of Christ, so I let every one that nameth the name of Father, that calleth upon God as a Father *depart from iniquity and endeavour a deportment suitable to that Relation.*

Thus much for the Relation, *Father*: I now proceed to the Ground and Extent of this Relation, both implied in that sweet Monosyllable [*Our* :] which (as Expositors judge) hath a double reference.

To Christ; and so it imports the ground of this Relation, *q. d.* Thou, O Lord, who art the Father of our Lord Jesus, Christ and, in and through him, Our Father. Though Jesus Christ be not named in this exact form, yet the very Title of Relation [*Father*] and this word [*Our*] doe intimate in whole name wee ought to come, and by whom wee must have access to God.

2. To all Believers: *q. d.* my Father, and the Father of all those that beleeve on Christ. The Father of that great family in Heaven and Earth. And according to this double reference, there is implied a 2. fold grace which wee should especially bring along with us in prayer, viz: Faith in Christ, and Love to the Brethren, without both which wee cannot say *Our Father*, in Truth and Sincerity, nor call on God with acceptance. I shall according to this double respect of the word lay down a 2. fold observation handling them with that brevity as I have done the former, and endeavouring to make each Doctrine (as it were) a particular Rule or Directory in prayer, which is my design in this whole work. The first of these is taken from the word as it relates to Christ. It is the 3d. Doctrine in order.

They that come to God as a Father, must bring Christ along with them: wee must not say *My Father* (though in regard of each Christians peculiar Interest in God I deny not the lawfulness of it) but wee must say *Our Father*, that is, the Father of our Elder
 Q Brothers

Eph. 3:14, 15.

Brother first, and then ours through him. However, the very word of Relation, Father, (importing our adoption) doth sufficiently intimate this Truth. Wee cannot come to God as Father but by Christ as Mediatour; nor will hee own us as Children, if own not Christ as our Elder Brother. As no man comes to Christ but by the Fathers power *John. 6. 44.* so no man comes to the Father prevailingly but by the Sons merit and mediation. *John 14. 6.*

For proof.

1. The Types of the old Testament Shadowed out this Truth. Christ was the substance of those shadows, and many of them did shadow out this particular of Christ, viz. his being our way to the Father. This was prefigured by the High-Priest's entering into the Holy of holies in the people's behalf, as also by Gods commanding the sacrifice to be brought to the Priest, to be offered by him, and forbidding the people either to offer their owne sacrifices, or to put incense thereto, because this must be done by the Priest. Read to this purpose, *Levit. 5. 8, 12. and 17. 3. ——— 10. and 8. 11. and 16. 12, 13.* And what did all this teach, but that wee must come by Christ our high Priest unto the Father? the same was intimated by the blood of sprinkling, the Hyssop, the scarlet wooll, &c. which for brevity I omit.

2. The expresse commands of the new Testament doe teach this lesson, hence Christ is called our High-Priest *Heb. 2. 17. and 3. 1. and*

and 4. 14. and 10. 21. our *Mediatour* Heb. 9. 15. and 12. 24. that is, one that stands betwixt God and us: By him wee have access and Manuduction into the presence of God, Eph.

2. 17. Through him wee are commanded to offer the sacrifice of praise to G d. Hebr. 13.

15. So that as Joseph's Brethren might not see his face, unless they brought Benjamin with them, so neither can wee see the reconciled face of God without Christ: all our addresses to God in prayer, and returns of praise, must be through him. *John* 16. 23. *Hebr.* 13. 15.

It is not the pretending to, but the reall Reas. 1. having Relation to God that will prevail in prayer. Wee must be children as well as call our selves so, and God must be (and not only be called) Our Father, else there is little hope of audience and acceptance. Now this Relation is founded in Christ. Wee are none of God's by Adoption, if Christ be not our's by a cordiall acceptation: for consider, what are wee to God in our saln' estate, and while out of Christ? not children, but aliens, enemies, Rebels &c. see *Col.* 1. 21. *Eph.* 2. 13. Wee were indeed the Sons of God by Creation, and might have had, in that primitive Condition, immediate access to, and communion with him, but, together with our purity, wee lost our Priviledge, and now there is no such emboldning Relation but by Christ. The way of immediate communion is shut up; and now Christ is our way. Wee are adopted in him *Eph.* 1. 5. and therefore all the priviledges of our

Sonship are derived through him. What high presumption would it bee for a Beggar that hath no Relation; to come to a King or great Person and call him Father? the like presumption in a higher degree are wee guilty of, when wee presume to come to God as Father, without Christ: and as its likely the King would punish an act so presumptuous with great severity, so doubtless will God. What had you to doe to call mee Father (will God say) who never had, nor would have Interest in him by whom you should have power (or privilegedg) to be called the Sons of God? Bold, and audacious Sinners! prove your Relation, Did you ever accept my Son for your Elder Brother? were you ever implanted into him? where's my Benjamin, why have you not brought him along with you, if ever you hope to see my face? Oh, how will this confound and put to silence every such presumptuous soul, that durst groundlessly come to God with meer pretence of Relation? It is a sweet note of an Ancient upon that Scripture *John 20. 17. I ascend unto my Father, and your Father, and to my God, and your God.* Since (saith hee) our Saviour calleth God, his God and theirs, why doth hee not say in common, our God? to wit, because hee and wee have not God our God in the like manner. My Father by nature, yours by grace; My God from whom I descended, yours to whom you shall ascend: Mine first, and because mine, therefore yours also that be-

John 1. 12.

Greg. in lo-
cum.

believe in mee. So that all our Interest in God, as our Father, in a speciall manner flowes from Christ. and our approaches to him must be by Christ.

As Christ is the foundation of our Interest, Reas. 2. so is his merit and intercession of our acceptance: hee is not only Elder Brother, but our high Priest, so that all our hope to speed depends on him hee is our *Goel*, our *Kinsman*, our only friend in the Court of heaven, by whom wee have admittance, audience, and acceptance. Therefore wee should by no means neglect to take him along with us in all our addresses to the Father. *Paul's* Mediatory letter on *Onesimus* his behalf (who had been an unfaithful servant and a fugitive) was not so prevailing to procure *Philemon's* acceptance of him again into his service, as is *Christ's* Intercession to procure Gods favourable respects towards us.

To make some short improvement of this Ute. 1. Copious and important Truth. It may be matter of sad reflection upon many of our duties. How often have wee got to God without our Mediour? How often have many repeated this form, and yet never thought of Christ nor lookt after him? Surely, it is an high affront to the Majesty of heaven, that sinfull dust and ashes should dare to entitle it self to him in that speciall Relation without Interest in Christ: such presumption cannot but be highly provoking. That many are guilty of it, may appear by these twoor three convincing evidences.

Q 3

1. The

1. The notorious ignorance of many about Christ, and his mediatory office. I may say as the Apostle 1 Cor. 15. 34. *Many have not the knowledge of God (so of Christ) I speak it to your shame.* They have the name of Christ often in their mouths (it may be to swear by it) but alas! they are utterly strangers to any distinct knowledge of him: what hee is, or how hee is made ours, or how wee are to come to God by him, are to them unintelligible Mysteries, and as a book sealed. Now it is impossible they should come to God by Christ, who are grossly ignorant in these things: Knowledge of Christ is necessarily presupposed to interest in him, and without interest there is no coming to God by him. Oh think how often many of you have called God *Our Father*, and yet are ignorant of the *Son*, by whom hee is *Our Father*.

2. The palpable unbelief of many evinceth their guilt in this particular. Faith is the ground of our Interest, and the hand with which wee take hold of Christ. But alas! may I not take up the Prophet's complaint? Isa. 53. 1. *Who hath beleev'd our Report?* who, say you, why all of us, wee hope; pitty hee should live that will not beleeve on his Saviour: wee are verily perswaded (and none shall drive us out of that perswasion) that Christ died for us &c. Poor, self-deluded souls! how easy is it to deceive your selves with such a presumptuous conceit? but I must tell you, Faith is no such easy matter, nay it

it is a sad sign that such never knew what it was to beleeve, that come so lightly by it, and can keep it up constantly without trouble or interruption : But let mee ask you, Where had you your faith? by what means came you by it? *Rom. 10. 14, 17. Faith comes by hearing &c.* Did you ever experience your hearts bowed and perswaded by the word to close with Christ? Again, what effect hath your faith upon your heart? if true, it *purifies the heart Acts. 15. 9.* Where are the fruits of it that should demonstrate it to others? faith is no better than dead, if alone, *Shew mee thy faith by thy works. Jam. 2. 14.* ——— Alas! are not the irregular, and Atheisticall lives of many men undeniable evidences of their infidelity? what surer demonstration of unbelief reigning in the heart then impiety and profaneness prevailing in the life? so that as, *the Transgression of the wicked said in Davids heart (i.e. convinced and perswaded him) that there was no fear of God before his eyes;* so may I say, that the open debauchery, fraud, oppression, atheisme, uncleanness &c. of many say plainly that there is no faith in their hearts: and where there is no true faith, it is impossible the soul should come to God by Christ, since faith is absolutely requisite in that case.

Psal. 36 1.

3. The Pharisaism and self-confidence of many, shews they doe not come to God by Christ. For, to depend on Christ, and on our owne righteousness are diametrically opposite *Rom. 10. 2, 3.* Now doe not most of

the common sort of professing Christians think to be heard for their civill honesty their good meanings their uprightness? had not my owne experience in conversing with many, confirmed mee, I could scarce have beleev'd that so many professing the Protestant religion, had retained this Popish principle. I fear many look but with a lquint ey (at best) upon Christ, and though they name the name of Christ in duty, yet (as those women *Isa. 4. 1: they weare their owne apparrell*, come to God, rather trusting to their owne supposed worthiness, than the merit of Christ. Well: 'tis impossible you should come in the name of Christ till you be beaten out of this hold. They that serve God in the Spirit, and rejoyce in Christ Jesus, will put *no Confidence in the flesh*: These may serve as convictions of your guilt. Therefore reflect upon your approaches to God, bewayl your presumption in daring to call God Father while you have come without Christ. I forbear to aggravate this sin upon your Consciences.

Phil. 3. 3.

Use. 2.

Learn in all your addresses to God to bring Christ along with you: dare not to call God Father but by Christ: and therefore make sure your Interest in Christ: It is not naming the name of Christ in prayer, but acting faith upon his merit and intercession that I prels you to: *Matth. 7. 22. Many shall say, Lord we have prophesied (and so prayed) in thy name, and yet hee will disowne them.* 'Tis not the vehemency of words, but the reality

lity of your relation, that will prevail. And therefore,

1. See that your faith in Christ be right; Examine-proove, *know you not &c.* 2 Cor. 13. 5. The Apostle is serious and urgent in this matter, and it is *whether you be in the faith*——his redoubling the exhortation speaks both the difficulty and necessity of the thing. The Truth of our special relation to God depends upon the sincerity of our acceptance of Christ, and upon that relation lies the stress of our assurance to speed; what need have wee to see that our faith be right?

2. Nor is it enough that wee have faith (in order to our coming to God by Christ) but wee must act it: while our mouth is opened in begging, our hand must be employed in tendering Christ. Prayer is neither right nor prevalent, if it be not more in the exercise of grace, then in bodily contention; as wee must have one eye to God the Father, expecting what we ask from him: so wee must have another upon Christ, expecting it through him as our Intercessour.

through

3. See that both your person and performance be worthy of or rather suitable to, such a Mediatour: that is, that you be such for whom hee may intercede, and the duty such as hee may tender to the Father: I am far from thinking that wee can perform such duties which may by any vertue in them engage Christ to tender them, yet our duties

must

law

Saints day-
ly Excer-
cise.

der to the Father: The Reverend Dr. Preston hath well exprest my meaning. Under the law (saith hee) besides that the Priest must offer the sacrifice, two things were required.

1. That the Person should be legally cleane, and this is still required: viz. that every one that nameth the name of Christ (i.e. either calls himself a Christian, or calls upon God by Christ) should depart from iniquity: 'Tis high presumption to call upon God with polluted lips, to come into the presence of God with a *stinking* breath: they that draw nigh God must cleanse their hands and purify their hearts.

Jam. 4 9.

2. The sacrifice must be without blemish: so under the Gospel the duty must be holy, the prayer rendered by Christ must be according to the Will of God: if either of these be wanting wee cannot rightly come to God by Christ: such defects either in the person or performance will weaken confidence, as a child when conscious of any wilfull miscarriage seares his Father's presence; the Truth is, where such defects prevaile, the acting of Faith upon Christ must needs be hindred, and then wee doe not rightly come in his name to the Father. So much for this Truth.

D. 4.

The word [*Our*] may relate to the community of Christians, and so it teaches us charity; to take others into our prayers. God is the Father of the whole family, Eph. 3. 15. and therefore must be prayed to as our common Father: 'tis observable that Our Saviour instructs his Disciples to pray thus

nor

not only in their publick and joynt addressees, but in secret, and in our single applications.

Verse 6. *when Thou prayest*——to that the point is: *God in all our addressees is to be prayed to as the common Father of the faithfull.* Wee are to take in others into our prayers, not appropriating God to our selves only.

Wee have frequent Instances in *Paul's* prayers, 1 *Thess.* 1. 1. and 3. 11. 2 *Thess.* 1. 2. and 2. 16. Though hee alone pray, yet hee prayes to God as a common Father. And this wee must doe.

1. To import a distinction of God from, *Reas. 1:* and excellency above all Earthly Parents. They are only of particulars or of a few, but hee of the whole community: So that in saying *Our Father*, wee acknowledge God the Authour of all Spirituall life and grace to all beleevers. 'Tis as if we should say, Thou O Lord, the fountain of all grace, who begetteth all that are begotten to a Spirituall life, the God in whom all beleevers live, and moove, and have their being spiritually. This sets God far above all others, who are but particular and instrumentall Fathers.

2. To import our membership in that body which is spiritually begotten: *q. d.* Lord, I know there are a peculiar number, which are begotten of thee, and which call upon thee as a Father. Of that number I hope and profess I am: therefore on thee I call as one of that number: so that it is a singular foundation and strengthening of our faith, when wee can confidently say,
our

our Father; wee owne our selves to be of that body whereof Christ is Saviour.

3. But chiefly it imports that union of hearts and communion in prayers which should be amongst all that call upon the Lord, that they should be so charitably affected towards each other, as to interest the whole community in the prayers of each particular beleever. So that the sense is: Lord, I call upon thee not only as my Father in particular, but of all the faithfull, I come to thee as with a desire to share in the prayers of all the faithfull, so to Interest them in mine: and this I intend as the maine sense of the Doctrine: That Christians should not be private-Spirited in their devotions, nor confine their prayers to their private concernments; but should be so affected towards all true beleevers, as to concern their prayers in their Brethrens necessities. A duty practised by all the genuine children of God. See *Psalms* 25. ult. and 51. ult. and 122. 6, 7, 8. and 137. 5. *Neh.* 1. 4, 5. *Isa.* 62. 1, 7. *Ephes.* 1. 16. 1 *Thess.* 1. 2. *Phil.* 4. &c. *Col.* 2. 1, 2. And lest you should think that this is only the duty of publick officers (as *Paul* was) the injunction is upon all and for all *Eph.* 6. 18.

use. 1.

This blame our private-Spiritedness, especially in our single addresses to God: are not our private approaches to the Throne of grace too private in this respect? how little doe wee interest others especially the community of the faithfull, in our prayers? how un-

becoming Saints is this narrow-spiritedness ? Our prayers should be like the Sun whose beames and influences are universally communicated ; or rather wee should be like our heavenly Father , who *causes his Sun to shine*——Matth. 5. 47. how seldom doe wee say *Our Father* with any Enlargement of heart , towards others ? nay so far wee are (I feare) from remembering the common concernments of the Church , that wee are too little mindfull of our Relations , families, Neighbourhood : Christians, this is not a right Gospel Spirit ; wee follow not our pattern when wee thus confine our devotions.

2. Let us therefore put on bowels of Brotherly tenderness and compassion , that wee may put up hearty prayers for others ; for all the Saints : the way to attaine this generall Spiritedness is , to look more at the grand concernments of Gods name and honor ; then will our prayers be more publick , when wee prefer the glory of God (which is chiefly bound up in the publick concernments of his Church) before our owne welfare. To put you upon getting this frame , consider

1. Nothing is a better evidence of your reall membership in the Church ! 'tis natural to the members of the Spirituall body to have the same care one for another. Herein Paul proved himself a lively member by his care of all the Churches ; and where this care is , it will vent it self (as Pauls did) in earnest prayers for the whole Churches welfare.

1 Cor. 12.

25.

2 Cor. 12.

18.

2. Con-

2. Consider how advantageous this is, how infinitely your charity will be multiplied in its returns upon you : by thus putting our prayers into the common stock, wee become interested in the common stock ; and this is indeed a singular benefit flowing from that Article of the Communion of Saints : hereby all the Saints are our Factors, as wee are theirs, and Oh what a thriving trade may be driven by thus making our prayers a common stock ?

Qⁿ. But must wee pray for none but those of whom wee have ground to hope that God is their Father ?

Ans^r. For these wee must especially pray, yet for others also that God may be their Father (for wee know not what is in the womb of Gods decrees towards those that are yet vile and profligate Sinners). Our Saviour prayes not only for those that did, but also for those that *should beleeve on his name*, John 17. 20. The Church must travell in birth of those that are yet unborn, even for unconverted nations, for Sisters *that have no breasts*. Cant. 8. 8. But so, that a difference be made in our prayers for them, and the faithfull ; and our petitions suited to their condition.

CHAP. III.

Which art in Heaven.

WE have heard^d something spoken to the first part of the Preface, wherein God is described by his *Relation* to us : I proceed to the second part which describes him by his *Eminency* above us, and this is by the designation of the place where hee eminently shews himself. I shall not unnecessarily enlarge, but keep mee within the bounds of my intended brevity, and my eye upon the mark I first *proposed viz.* to teach you to pray : Take what I shall say to this, in this single Observation.

In our addresses to God by prayer wee must & must come to him as in heaven : our addresses to God must be directed thither. This *Salm* reminds us of as a Curb to rashness and vain-babbling *Eccles.* 5. 2. and hither good *Jehoshaphat* directs his prayer, *2 Chron.* 20. 6. 'Tis needless to multiply Scripture-proofs : rather let us explaine, How wee are to conceive God to be in heaven. And then give Reasons of the point.

And 1. we are not to goe to as God if confined or locally circumscribed in heaven. 'Tis
a piece

Explic.

a piece of Atheisme to limit God there : 3d
22. 12, 13, 14. To suppose God confined
within the circuit of heaven, and not to re-
gard what is done on earth, is the next way
to become an Atheist. There's little differ-
ence betwixt no God at all, and a God so
limited : nor,

Secondly, Are wee to imagine (which
would follow upon the former) that God
must locally descend from heaven, when
hee heares or gives answer to our prayers :
his being in heaven doth not (nor must it
in our conceptions of him) suppose him at
a distance from us on earth ; wee must re-
member that of *David*, *Psam.* 139. 1, ———
12. that hee is *present with us*, that hee hath
beset us behind and before &c. that hee is *intimus*
nostro intimior, nearer us than wee are to
our selves. And as they sung of old, hee
is *extra cælum non exclusus*, *intra cælum non*
inclusus, that hee is so in heaven as not in-
cluded, and so out of Heaven as not exclu-
ded ; a circle whose center is every where
and circumference no where : in a word,
wee are not to frame any conceptions of
God, from his being in heaven, prejudiciall
either to his generall presence in all places,
or to his speciall presence with his people in
their addresses to him. But,

Thirdly, By his being in heaven ; wee
are to understand that more speciall and glo-
rious manifestation of himself which hee
there vouchsafes to the Angels and glorified
Spirits : the more immediate exhibitions
and

and discoveries of his glory, such as none but they enjoy : in this sense, hee is said to dwell in the light which no man can approach unto, whom no man hath seen, nor can see. So that in this sense wee are to call upon God as in Heaven. And this;

1 Tim. 6.
16.

1. To distinguish God from, and declare his eminency above, all other false Gods, and dunghill-deities, which are on earth and confined to their places whence they cannot moove :

Reas. 1.

2. (For it is sufficient to name these things) To beget in our hearts awfull and reverentiall apprehensions of the divine Majesty ; the place speaks his sublimity, and bespeaks in us humility. This is the Emphasis of that Scripture Eccl. 5. 2. *God is in heaven, and thou art on earth, therefore let thy words be few :* q. d. Speake with that reverence, as becomes his eminency and thy distance.

3. To take off our thoughts from the gross Idolatrous conceptions of a visible deity, such as the Heathens fancied : and from the carnall Jews conceit of Gods confining himself to a place, as their Temple, or the Mountaine of Samaria.

4. To corroborate our faith and raise up our hearts in expectation of Gods fulfilling our petitions, since Gods being in heaven imports his power and Sovereignty, his allecting eye, and alldisposing hand : this the Psalmist makes the foundation of his confidence against the scornfull scoffes and malicious contrivances of the wicked, and the

R

very

very foundation of humane help razed, *Pfal.*
11. 1. ———— *5. Verse 4. The Lord is in his*
holy Temple, The Lords throne. is in heaven. ————

5. To hint to us, that it is not the extension of the voice, but the intension of the heart that must reach God, That right prayer is not meerly the lifting up the hands or exaltation of the voice (for how can these reach heaven?) but the exercise of faith and others graces; That the silent groanes of a devout soul, are more prevailing than the loudest heartles exclamatione.

6. To put us in mind what things are chiefly to be asked. *viz. heavenly*: as if wee send for any thing to a friend in a far Countrey, wee will desire such as the Countrey affords. This title of God serves as a directory, or a prompter to teach us what to ask in the first place, and to curb us in our petitions for inferiour and earthly things.

tise: 1.

Learn hence what self-debasing and God-exalting apprehensions become us in prayer. Wee cannot have apprehensions too low of our selves, nor high enough of God. Sauciness ill becomes us earth-worms towards the Majesty of heaven: the Conceptions of Gods highness should lay us low: the Moon and Stars disappear when the Sun arises: Man drawing nigh God in way of Communion, should (as the Moon in conjunction with the Sun) lose his own light; strip himself naked of all his excellencies: Gods perfections are a looking-glass wherein wee may best discover our owne imperfections.

Oh,

Oh, then when wee approach Gods presence,
let us remember wee come to him who is in
heaven. Away then with all proud thoughts
and self-admiring reflections; pull down
your plumes, put your mouths in the dust:
This is the genuine frame of the Saints, *Less*
then the least of all thy mercies (saith *Jacob*). *A*
worme and no man (saith *David*): *Woe is mee,*
I am undone — *a man of polluted lips* —
and mine eyes have seen the Lord of Hosts (saith
Isaiah). High apprehensions of God, and
humble conceptions of our selves, are a suitable
frame to bring to God in prayer.

Gen. 32.

10.

Psal. 22. 6

Isa. 6. 5.

2. Must wee make our addressees to God
as in heaven? what have wee then to doe
with the world, when wee draw nigh to
God? Doe carnal, earthly, sensual hearts
become his presence who is in heaven? Wee
should (as *Abraham*) leave the Servants and
the Asses at the bottom of the hill, when wee
goe up to converse with God in the Mount.
Suscepit corda, is a suitable memento for a
Soul drawing nigh God: Let us lift up our
hearts with our hands unto God in the hea-
vens, Lam. 3. 41. It is not enough to leave
our wicked, but wee must lay aside our
worldly thoughts. Else wee bring Idols in
our hearts, and God will answer us accor-
dingly. Thy soul must be upon its wing,
must soar above these terrene vanities, else
thy So'cecism will be greater then his who
cried out, *O Jupiter*, or, *O heaven*, and
yet pointed with his finger to the earth.
Tis a contradiction to thy prayers, when

Ezek. 14.

3. 4.

thou prayest to thy *Father in heaven*, and thy heart lies groveling upon the earth.

3. Then all places are alike as to our nearness to God, as the Earth is in respect of its situation, a center whereof heaven is the circumference, and lines from any part of the circumference to the center are of equall length, so is it in respect of Gods hearing of our prayers: wheresoever wee are, wee are at the same distance (if I may say distance) to God, I mean no more but this, that, as to acceptance with God, there is no difference of place, hee that is in heaven respects no more one place on earth then another. *John. 4. 21, 23. The time is coming when neither at Jerusalem, nor on this Mountain &c. q. d. you think God hath a singular respect to your Mountain, the Jews have the like conceit of their Temple, but the Truth is, it is not the place that God respects but the frame of the heart; as in every Nation, so in every place, hee that feareth God and worketh righteousness is accepted of him.* It was a gross mistake that dropt from the pen of a Reverend Prelate, when out of zeal to publick places of worship, he ascribes the success of prayer to the place, and tels us that God hears a man, *non quia precatur sed quia ibi*; As 'tis not the gift that sanctifies the altar; so neither doth the place, the prayer. The Jews after Christ's time (and, if I mistake not, before also) had their *Proseuchæ* places of prayer, but were, I believe, far from attributing such a sanctity

Acts. 10.
35.

City to them, as some now fancy in our publick places of assembly: let us but judge by the place where they had their Prosecution *Acts. 16. 13.* out of the City, *by a Rivers side*, it is more than probable, that conveniency, or necessity, or both, might prompt to the choise of such a place, not any conceit of sanctity in it, either before or after. Let men ascribe what conveniency or decency they please to the Fabrick of Churches; but take heed of imagining in them any sanctity (except they will call the peculiar appropriation of them to the service of God, sanctity) or efficacy to further us in the success of our prayers: even then when God had made peculiar promises to a place (*viz.* the Temple) yet hee had not confined himself there, but if in the field, or when carried a far off into their enemies land they should there call upon God, hee was as able to hear, and as ready to help them. 'Tis a sweet consideration that in all places God is nigh unto us in all that wee call upon him for, and that being in heaven hee is equally present to the faithfull in any place on earth.

4. Let us then make heavenly things our first and chief requests to God. True, wee may (and this pattern teaches us to) ask outwards, but limitedly, and in Subordination to Spirituals: there is but one petition for them, and that (as wee shall heare) many wayes bounded: besides, wee have Gods word for it, that upon our seeking heavenly things these shall be *cast in* as addi-

cements, whereby God hath endeavoured
 to prevent our over-solicitousness about
 them, and to take us off from too much
 earnestness in asking them: I say not, that
 Gods promise of them should make us less
 prayerfull for them (promises being encour-
 agements of prayer) but when God hath
 promised them upon condition of our more
 earnest seeking his Kingdom and righteous-
 ness, hee hath hereby superseded our too
 much earnestness and importunity about
 them. Let our main petitions therefore be
 for heavenly things, for the things of heaven;
 since wee come to him who is in heaven;
 those are *τὰ ἀγαθὰ*, the good things in Gods
 account: What one Evangelist calls good
 things *Match. 7. 11.* another interprets to
 be the Spirit of God. *Luk. 11. 13.* And if out
 of an earnest desire of heavenly, wee for-
 get to ask earthly and outward things, God
 will not forget to bestow them. God highly
 approves it in *Solomon* that hee asked not
 riches, wealth, honor, the life of his enemies
 or long life: but rather wisdom and know-
 ledge. And as a Testimony of his approba-
 tion, casts in those as overweight to the
 bargain, as Interest to the Principall. *2 Chro.*
1. 11, 12.

CHAP.

CHAP. IV.

I. PETITION.

Hallowed be thy Name.

HAVING spoken thus much to the Preface, I now come to enter upon the body of this sweet platform of prayer: which I shall not otherwise divide than according to the generally received partition, into 6. Petitions, the three first, relating to God, the three latter to ourselves. I have resolved, by Gods assistance, to tie up my self to a single Sermon upon each Petition, and therefore shall crave your greater diligence in attention, as fearing that my thus confining my self, will both occasion a more succinct handling of them, and will hinder mee from my accustomed manner of repeating what I deliver.

Before I enter upon the *Petitions* particularly, it will be necessary to give some general Rules and Propositions, for the better understanding of them, and of what I shall speak to them.

Prop. 1. And let the first be this (which I have but just now hinted) The Petitions

naturally divide themselves (as I may say) into two Tables: the three first concern Gods glory , and the means conducing thereunto, (yet so as that our good is intwisted with it); the 3. latter concern our good both here and hereafter. And from this order and connexion wee may take out these Lessons; which I shall content my self only to name here, as having occasion to speak to some of them (at least), in handling the particular Petitions.

1. Gods glory and what immediately tends to it, is to have the chief place in our prayers.

2. So indulgent is the Majestie of heaven, that having sought his glory hee allows us to seek our own good, Spiritual and temporal.

3. Yet our good, is to be sought by us in conjunction with, and subserviency to, Gods glory.

Prop: 2. Every Petition implies an acknowledgment of something, (as you will hear in the particular handling more fully); for Instance, *Hallowed be the name*, implies an acknowledgment both that God is worthy to be sanctified, and that wee are unable to sanctify him without his enabling grace. So, *Forgive us our Trespases* imports an acknowledgment of our sins, &c.

Prop: 3. Every Petition includes, together with the good thing asked, the Means for

for the effecting or obtaining of it : and deprecates all hindrance to it, and (as all other prayers doe) puts an engagement on them that pray for it, to use their just and lawful endeavours for the effecting or obtaining of it : for Instance ; *Thy Kingdom come*, deprecates the hindrances, viz. Sathan's Kingdom, includes the means viz. the free passage of the Gospel &c. And engages every one that prays for it to endeavour in his station that the Kingdom of God may come, and that He alone may Reign : so that in each single Petition (as wee shall see) there are many infolded and included.

Prop: 4. What wee begge for our selves according to the places and conditions wee are in, wee doe also beg for others according to their places and conditions (for each Petition relating to our selves is in the plural) and wee doe thereby engage our selves, as wee can, to help them to that thing.

Prop: 5. Under one particular or *Species* in any Petition expressed, the whole *Genus* or kind is included ; as under *Bread* all necessary food, and again under necessary food, all other necessities relating to this life ; as health, rayment, habitation, preservation from evils in our bodies, names, estates &c.

Prop: 6. This Pattern, is so perfect and comprehensive, that there is nothing wee can or ought to beg, but it is reducible to some

some head in it, yea (as in the *Commandments* so here) the same thing in divers respects is reducible to several Petitions : as all that wee ask in the following, are reducible as means to the first.

Psal. 119.
96.

Thus to beg saith may in several considerations relate to every of the Petitions as you may easily discern by the respect it hath to each: and hence will follow that wee cannot give a full and exact account of all the particulars included in the Petitions, only such generall heads as may point out the particulars; so that, what *David* saith of Gods law wee may say of the *Lords prayer*, it is exceeding broad, and (as the Jews say) upon every rittle hangs a Mountain of sense : *Sententia brevis, sensus infinitus*, 'tis compendious, yet copious; plain, and yet intricate; familiar, yet sublime; of few parts yet compleat, and comprehensive of what ever wee may or should ask in reference to Gods glory, to our owne temporal spiritual or eternal good. And indeed this brevity, succinctness, and comprehensiveness of it speaks at once the infinite and divine wisdom of Christ (for there's wisdom to comprehend the *Iliads* in a nut-shell, to reduce the almost infinite concernments of God and man to so few heads, and comprize them in so few words) as also his singular condescension and respects to man's infirmities. As in the Law, God hath Epitomized duty, so here our Saviour hath Epitomized the things wee are to pray for; and both in condescension

to, and compliance with, mans weakness and infirmity.

Having premised these few things in general, I shall now enter upon the *Petitions* in particular: the first whereof respects immediately that which should be our last and highest end *viz.* the Glory of God. *Ἀγιάζοντες* *εὐδοκίαν* *σε*: let thy name be hallowed or sanctified: In handling which (as at the following) I shall explain the terms, if necessary; Then draw the Petition into a Doctrinall Proposition (passing by all other Doctrines that lie coucht in it): and after confirmation of the Truth, I shall apply it, chiefly aiming at, what I first propounded, *viz.* to instruct you in, and enable you for, the better managment of the duty of prayer:

"For this first *Petition*, some have fancied it
 "rather a complement and solemnity attending upon the name of God: as the Jews
 "when they name any of their famous An-
 "cestours, they add some words of Bene-
 "diction, as of *Moses*, *Zacharon Libaracha*:
 "i. e. his memory in blessedness (as wee say,
 "of blessed memory) and speaking of God they
 "add *Hakadosh Baruch hu.* i. e. that holy and
 "blessed One, as it is the custome of some (and
 "not to be blamed, if used in sincerity) when
 "speaking of God they add, *blessed* or wor-
 "shipped, *may bee bee*: so here. But as the
 "opinion is singular, so the Verb here being
 "in the same mood as in the following *Peti-*
 "tions, speaks this to be of the same nature
 "with the following: I conclude it therefore

Sr. Rich-
 Baker on
 the Lord
 prayer.

to

to be a Petition, the sense whereof wee shall better understand by explaining the Terms of it. 1. *What is meant by the name of God?*

2. *What by sanctifying?*

Explicat.

[*Thy name*] The name of God is put 1. for God himself, an usuall Hebraism to put names for persons, which the Greeks also imitate, *Acts. 1. 15. The number of names were about 120: Rev. 3. 4. Thou hast a few names &c. i. e. persons:* So the name of Christ is put for Christ himself *Acts. 4. 12. Ephes. 1. 21.* Thus the Name of God is equivalent to God himself: *Gen. 4. 26. Then began men to call upon the name of the Lord:* and this is very frequent and obvious: 2. Name is put for that which notifies and distinguishes God from all others. So those Attributes whereby God hath revealed himself, are frequently called his name. See *Exod. 3. 15. 15. 3. Isa. 41. 6. Exod. 34. 5, 6. They that know thy name will put their trust in thee, Plam. 9. 10. i. e. Thy power, wisdom, goodness &c.* 3. It is also put for fame and celebrity, for the glory of praise that is publicly given to any one: so 'tis attributed to God, *1 Kings 8. 41. 42. they shall bear of thy great Name: Neh. 9. 10. so didst thou get thee a name:—* as wee say, A mans name is up when hee is spoken of with general applause, 4. Name is put for, what ever God makes himself known by, as in the 3d. Commandment: Now the word and works of God are the things whereby hee discovers himself. Here the two first senses are most proper, *q. d. Be thou*

thou magnified and glorified in thy *Essence* and *Attributes*.

[*Hallowed or sanctified*] To open that word, take the following Conclusions.

1. Man is said to sanctify himself, or others: thus God commands the Israelites to *sanctifie to him their first born*: *Exod. 13. 2.* and the Priests to *sanctify themselves*, *Exod. 19. 22.* In this sense, to sanctify is to dedicate and set a part to God a thing or person, or to prepare for any special service.

2. God is said to sanctify Man which is, either to choose him to some peculiar office, as *Aaron and his Sons*, *Exod. 29. 44.* Or else to infuse habits of graces, and make him holy by real communications of the graces of his Spirit: of which *1 Thess. 5. 23.* and many other Scriptures.

3. God is said to sanctify himself. *Numb. 20. 13.* when hee vindicates himself from any dishonour or wicked reflexions of mens sins. So *Ezek. 36. 23.* *I will sanctify my great name which was profaned among the Heathen; which ye have profaned in the midt of them: i. e. I will wipe off the reproach which your miscarriages have brought upon my Name amongst the Heather.* Thus God sanctified himself upon *Aarons Sons*, *Levit. 10. 3.* See also, *Isa. 5. 16.* But amongst his own people, God is said to sanctify himself when hee restores to them the purity of his worship *Ezek. 20. 41.* or delivers them from any grievous affliction, *Ezek. 28. 25. and 39. 27.* In a word when God by any signall

signall providence declares what hee is ; or writes any of his attributes so legibly upon his Providences that men may plainly read it, hee doth herein sanctifie himself.

4. Lastly, Man is said to sanctify God : *Iza. 8. 13. Sanctify the Lord of hosts himself* — that is, not to make, but to declare God holy and glorious : to acknowledge him to be what hee is, and to ascribe to him what ever speaks his transcendent excellency. In a word, to refer our whole life and all our actions and endeavours, to his glory, according to that. *1 Cor. 10. 31.*

Now the two last senses are proper to this Petition. *Let thy name be sanctified* both by thy self and by us thy Creatures ; doe thou reveal thy glory, and enable us to acknowledg and celebrate it.

Sr. Rich.
Baker.

“ And, by the way, it is well observed
“ how generally these Petitions run that re-
“ late to God. It is said *Hallowed be thy*
“ *name*, Not [by us] lest wee make the
“ Musick of too few voices : *Thy Kingdom*
“ *come*, not [to us], lest wee assign God too
“ small a Territory : *Thy will be done*, Not
“ [by us] lest wee stint God to too few
“ Servants. But wee say, *Hallowed be thy*
“ *name*, and stop there that no mouth may
“ be stopt from glorifying God. *Thy King-*
“ *dom come* but not [whither], because
“ wee should desire its coming into all
“ places. *Thy will be done*, Not [by whom]
“ because it should be done by all : The sense
then of this Petition may be given in these
Scrip-

Scriptures, *Pſam. 80. 12. Thou that dwelleſt between the Cherubins ſhine forth*——and *Pſal. 21. 13. Be thou exalted, Lord, in thine own ſtrength*——And *Pſal. 57. 5, 11. Be thou exalted O God above heavens, let thy glory be above all the earth.* Theſe may expreſs it as it relates to Gods ſanctifying himſelf: And then as it relates to our ſanctifying of him: *Pſ. 67. 3, 5. Let the people praife thee, O God, ye ſhall all the people praife thee,* may be a good expoſition or Paraphraſe upon it. So *Pſal. 13. 18. &c.* The more particular explication I reſerve to the Application. The Point is this,

The gloryſying or ſanctifying of Gods Doctr. 6.
name ſhould be our chief Petition in our addreſſes to God by prayer. This needs no great proof: that one Scripture ſpeaks fully to it *1 Cor. 10. 31. Whether yee eat or drink*——*doe all to the glory of God.* If every thing, if our naturall and civil, much more our religious actions: and if the glory of God muſt be the higheſt end of our prayers, it clearly followes that it muſt be firſt and chief in our Petitions, as well as in our intentions: I ſhall for further clearing the thing, and preventing miſtakes, briefly answer a 3-fold Query, and then apply it.

Queſt. 1. Is it neceſſary that wee ſhould alwayes keep this order in our Petitions? muſt wee alwayes pray in the firſt place, that Gods name may be ſanctified?

Anſ. 1. The glory of God ſhould alwayes
fit

fit highest in our hearts : and all our desires and Petitions should be subordinate to this as their end , and (as far as wee can discern) directed to it : so that all wee ask should be, implicitly and intentionally, Petitions that Gods name may be sanctified , since in what ever wee ask wee should chiefly intend this ; and our desires should be ever bounded with this as the condition : if wee ask outwards , health , riches , deliverance &c. or if spirituals , grace or comfort , still wee must have an ey to this mark : and the nearer any thing comes to this mark , the more intense may our desires be , and the more earnest our Petitions about it. So that though I doe not conceive it alwayes necessary to pray or begin our prayers in these or the like words , yet that wee are hereby taught both what to pray for with the greatest intenseness , viz. things that have a more immediate and infallible tendency to Gods glory ; as also with what intention to pray for all wee pray for , viz. that wee or others may be in a better capacity to glorify God : That Text *Matth. 6. 33. Seek first*——&c. doth not mainly intend order of *time* , but of *dignity* : first i. e. *mainly* , principally with the greatest earnestness , seriousness , industry. So that the Order of this Petition , doth not so much teach us in what order to begin as to what end wee should order and direct our prayers.

2. Yet in reason , that which should be highest in our intentions should ordinarily be first in our Petitions. I say not , that it is
also.

absolutely necessary that so it should be, but surely in Reason that which concerns Gods glory and our spiritual good should have the precedency in an ordinary course. That wee give God his glory, before wee ask him to give us what makes for our good, is very reasonable. Though (as wee sometimes dispatch smaller buisnesses that mee may be more fit and free for the main, so) it may not be amiss sometimes to dispatch some Petitions for outwards which may be urgent and pressing upon us, that they may not hinder in our more spiritual, and more important concernments. But this I make not a rule for our ordinary practise, but only an expedient in some urgent and extraordinary Cases.

Quest. 2. But what necessity at all of such a Petition; since God will see to that himself, since hee will infallibly carry on that as his grand design, nor can our prayers contribute any thing to it?

Ans. 1. Were it but to testify our desire, it were something: since that is our great end, 1 Cor. 10. 31. Our prayers should express the workings of our hearts towards it: nor doth the certainty of Gods effecting any thing supersede our prayers or endeavours about it: nay rather if the thing be any way our concernments and within the compass of a promise, certainty of the event should edge our prayers, (indeed wee can pray for nothing absolutely, except wee know God

S will,

Ezek. 36.
37.

will, or hath promised to effect it). The decrees of God bring forth upon the knees of prayer: when God had bound himself by promise for the Jews restoration, hee will yet be enquired of, that hee may doe it: it's no small evidence of the Truth of grace when our prayers Echo back Gods promises, and when the breathings of our hearts are after the accomplishment of God's grand design in the world.

2. But besides; 'tis our concernment; for the sense of the Petition (as hath bin hinted) is this; Lord, sanctify thy name and enable us to sanctify it: That God shall be glorified is certain; but, that wee may be amongst that number that give him the glory due to his name, should be the earnest and most importunate desire of our souls. Especially since,

Thirdly, Upon the sanctifying of Gods name by us, depends our happiness, and indeed to hallow or sanctify the name of God in glory is our very happiness. What is our hope; or what should be our desire but to be admitted to joyne with the heavenly Quire in singing glory, honour, and praise to God for ever and ever? This is their both work and wages; and this is the import of the Petition: *q. d.* Lord, enable us so to sanctify thy name on earth, that wee may both glorify thee and bee glorified with thee in heaven; And who will say, This is a needless or frivolous Petition?

Quest.

Quest. 3. Why is this first in order? (though wee have partly hinted already) yet take this account.

1. This is the highest end of our Creation and should be of all our actions (as hath bin shewd once and again). Now, the chief end should be first in the intention: this is as the Sea out of which all our Petitions should issue, and into which they should empty themselves.

2. This chiefly intended, is as the first-fruits that make the lump holy, as the altar that sanctifies the gift: when wee have proposed this as our end, and prefixed it to our prayers, what ever else wee ask (keeping our eye next on this) is wel-pleasing to God: yea though wee should mistake in the particular, God will excuse it: If wee ask according to his will hee heareth us; now if wee sincerely intend his glory in our asking, wee cannot but in the generall ask according to his will, though hee may see good to withhold the particular thing wee pray for. David designs to *build God a house* (herein proposing to himself the glory of God.) God approves and rewards this design, though hee will not permit David himself to effect his design. So that when this is sincerely proposed, it facilitates and opens the way for the attainment of other blessings: all that wee ask after, and in subordination to this, shall either be given or denied, in mercy. 'Tis a grand failure in prayer, when wee ask to waste upon our lusts, and 'tis a singular

1 John. 5:
14.

1 Kings 3.
18.
2 Sam. 7.
11.

Jam. 4. 3^d

excellency, when a soul can reflect upon his prayer, and say, hee hath askt nothing but what hee conceives might tend to the glory of God, and might enable him for that end, otherwise hee would not have askt it.

3. And it is fit wee should prefer God and his grand concernment to our owne. Are not wee his Creatures, his Servants, his Children? Should not the Servant gird himself and serve his Master before himself, *Luk. 17. 8?* Should a servant that is wholly maintained by another seek himself in the first place? God made us for himself *Prov. 16. 4. Rom. 11. ult.* and therefore wee should make him our principall end: That wee first or chiefly pray for Gods glory and the means of it, is a duty that results from our Relation to God: That wee may afterward ask for our selves is a mercy, flowing from Gods condescension and compassion towards us: so that wee see, There is all the reason in the world why Gods glory should be chief in our intencion, when wee pray, if not alwayes first in our expression.

Use.

Now the Use (omitting all other) is this. Labour wee do direct our prayers according to the pattern of this Petition; make this ordinarily the first in asking, and alwayes the end of what wee aske. This should be the *primum mobile*, the spring of all our motions in prayer, This is the Term from, and to which all our prayers should tend. To move and perswade to this; Consider;

Mot. 1. Wee cannot lightly ask amiss as to par-

particular, if wee make this our end in genera', The same Spirit that directs us to this as our end, will direct us in asking suitable means to it: The arrow that is rightly fixt upon the mark, will lightly hit it. God will shew us his way, when wee make himself our end: the Spirit will regulate our Petitions, when it hath rectified our ends.

2. Nor shall wee miss of what wee ask so far as it makes for our end: having made Gods glory our chief design, and put all other things in subordination to it, wee may say with Luther, *fiat voluntas mea, quia tua, Domine*; let my will be done, mine Lord because thine. Your Petitions when thus directed are such as God can no more deny than hee can deny himself; for hereby Gods Interest is greater then yours, in what ever you pray for; I mean, so far as the thing askt hath a reall tendency to his glory: Oh this frame would make us *Israels* indeed, *Princes and prevailers with God*. Whereas on the contrary, prayers that want a good aime, want a good issue, They are Jam. 4/3: either not granted, or, if granted, not in mercy.

3. 'Tis worse then Heathenish Idolatry to propose any other as our highest end: 'tis reall Idolatry, *Jam. 4. 3. See ask amiss that you may consume it upon your lusts*, and then Verse 4. it follows, *See Adulterers and Adulteresses*, i. e. in Scripture-phrasc, yee Idolaters. And its worse then Heathenish: they (at least the wiser sort) direct their prayers,

immediatly to stocks and stones, but ultimately to the true God. We direct our prayers immediatly to the true God, but for things which wee intend to bestow upon worse then stocks and stones, even our lusts and corruptions: remember what was said in speaking to the preface, that God must be both our Object and our End, in worship: wee must both serve God as our Object and seek him as our End: and indeed when wee do not so seek him, and his glory, wee do not serve him but seek to serve our selves of him. Perverting the ends of duty, turns an otherwise commendable and commanded duty, into a punishable sin: 2 Kings 10. 30. God bids or approves of *Jehu's* destroying the house of *Abab*: yet, *Hosea*. 1. 4. hee will

Josiah have vengeance the blood of *Jezabell* upon the house of *Jehu*: the Reason may be, because though hee did it at Gods command, yet hee mist it in the end: so it may be in the case of prayer: Let this suffice by way of motive: Now for Direction that wee may prosecute this as our end, and that wee may imitate our pattern in this particular (and I shall give the same in each Petition,). Take these Two:

Direct.

1. Labour well to understand what is implied in this Petition, what particulars are coucht under this generall, That so you may enlarge upon it, and frame your prayers according to it, that the matter of your Petition may correspond to your pattern.

Now that I may more particularly shew you what is implied and included in this Petition

tion (which was purposely reserved to this place.) remember what I layed down in the preliminary propositions , viz. that , Every Petition did imply something by way of Acknowledgment , aswell as include something by way of Petition.

1. Then in this Petition, is implied a three fold Acknowledgment, which you may amplify in your imitation of it.

1. That God is in himself infinitely glorious; that is , There are those essential excellencies and perfections in God , which render him admirable and adorable by all his creatures: and that those discoveries which hee hath made of himself in his word and works set him above all our blessing and praise. Now this you may amplify in the language of *Moses* (for I shall all along hint Scripture-phrases for your help and advantage.) *Exod. 15. 11. glorious in holiness, fearful in praises, doing wonders*, or in the language of God himself. *Exod. 34. 6, 7. The Lord, The Lord God, merciful, and gracious* — or of *David. 1 Chron. 29. 11, 12. Thine O Lord is the greatness, and the power, and the glory, and the victory* — or of *Jehoshaphat: 2 Chron. 20. 6. Art not thou God in Heaven? and rulest thou not over all the Kingdoms of the Heathen?* — Nor only in generall, but occasionally you may particularize in Gods incomprehensibleness in the words of *Zophar Job 11. 7, 8. or Paul, 1 Tim. 6. 16. his Immensity. Psalm. 47. 2. and 95. 3. Isa. 40. 15, 22. his power and*

faith-fulness *Psam.* 89. 8. his immutability *Mal.* 3. 6. *Jam.* 1. 17. his mercy *Exod.* 34. 6, 7. his eternity *Psam.* 90. 2. his purity. *Hab.* 1. 13. *Psam.* 5. 4. Thus you may acknowledge the excellency of his works and providences. *Neb.* 9. 6. *Psam.* 19. 1. — 4. and 8. 1. and 104. 24. and 145. 10. Thus may you upon occasion single out one or more of his Attributes, or works; for the reflexion of these upon God, is the glory that wee doe owe and can only render to God.

2. That as God is glorious in himself, so it is our duty, and the duty of all his creatures, especially Saints and Angels, so to acknowledge him, that, as wee are his Creatures, much more as his servants and children, wee ought to reflect upon him the glory of his attributes and works. This may be done in the Psalmists language, *Psal.* 65. 1. 89. 7. *greatly to be feared in the assembly of the Saints, and to be had in reverence of all them that are about him.* And here again, wee may enlarge into the particular obligations that are upon us to give glory to him. As our Creation, *Psam.* 139. 14 — 17. *I will praise thee, for I am fearfully and wonderfully made.* Our Birth and the provision God made for us in our infancy, *Psam.* 22. 9, 10. and 71. 6. our protection, preservation, deliverance, *Psam.* 116. 8. &c. And here you see what an ample field you have to expatiate in: here you may take occasion to reckon up the most singular and signal experiences

ences you have had of Gods goodness, as
 so many obligations upon you to give God
 his glory.

3. In this Petition is implied an acknow-
 ledgment of your own and others inability for
 this high employment: this (as you have
 heard) is part of the sense of this Petition, to
 beg of God grace and ability wherewith to
 glorify him. So that it is an implicit acknow-
 ledgment of our own insufficiency: This
 may be done in *Pauls* language, *2 Cor. 3. 5.*
Not sufficient of our selves to think anything as
of our selves: or in that of the Levites. *Neb.*
9. 5. or of *David* *Psal. 106. 2.* *Who can*
utter his mighty acts, or shew forth all his praise?
 Here you may take occasion to amplify upon
 your owne ignorance and narrow apprehen-
 sions of God, in *Zophar's* words. *Job 11. 6,*
7. or *Agur's* *Prov. 30. 2, 3.* or in those words
Job 26. ult. So likewise you may acknow-
 ledge the backwardness of your hearts, the
 coldness, and straitness of your affections,
 implied in that Petition of *David* *Psal. 51.*
15. Thus may you occasionally enlarge on
 these things.

2. As there is something acknowledged,
 so there is something begged, I mean parti-
 cular things under this generall. I shall reduce
 what is included by way of Petition, to these
 two general heads.

1. Wee are, according to this Petition,
 to pray that God will glorify himself, that
 hee will doe that which most tends to his
 owne glory: which wee may doe in the
 words

As our
Savior,
Joh. 12. 28.
Father
glorify thy
Name.

words of the Psalmist *Psal. 57. 5, 11. and 115. 1.* and in order to this end that hee will both remove what ever darkens his glory, and bring about the things that most tend to the advancement of it. Since as you heard in the Propositions premised, each Petition implies a deprecation of the hindrances, and prayer for what tends to the furtherance of the thing prayed for: Now it would be infinite here to summe up all the particular hindrances of, or means to advance the glory of God: I shall only hint a few generalls.

1. Then, as to the impediments of Gods glory, there are three more generall, whereby the honour of God is darkned and Eccлип- sed in the world, which (in compliance with this Petition) wee must pray against.

1. That Idolatry and false Worship which raignes in a great part of the world: this is a black cloud that darkens the name of God; hereby the glory due to God is given to others, and his praise to graven Images, Divels, and those that are no Gods. The host of heaven, Angels, men, bruits, stocks and stones &c. rob God of his glory: Oh, how should wee wrestle with God that these *Dagon's* may fall before his Ark? Turn that of the Psalmist, *Psal. 97. 6, 7.* into prayer, *Let the heavens declare thy righteousness, O Lord, and all the people see thy glory. Confounded be all they that serve graven Images that boast themselves of Idols* ——— Plead the many promises for the conversion of Idolatrous nations that

that they may say with Ephraim Hos. 14. 8. *What have I to doe any more with Idols ? that their Idols of Silver, and Idols of Gold which they made each one for himself to worship may be cast to the moles and to the bats, Isa. 2. 20. That hee will turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent, Zeph. 3. 9. So Zeph* that there may be one Lord and his name one Zech. 14. 9. And that from the rising of the Sun even unto the going down of the same his name may be great among the Gentiles, and in every place incense may be offered to his name, and a pure offering, and his name may be great among the Heathen.

Mal. 1. 11.

2. The Blasphemy of Gods name, occasioned by the wicked's mistakes and misinterpretations of his providences : It pleases the Lord often to obscure his way Psam. 77. 19. And his providences seem for a time to favour the wicked Psal. 73. 3, 4, 5. Job; 21. 8. ——— 14. Hence they gather sad conclusions, dishonourable to God, discouraging to the Godly, though at last destructive to themselves: and hereby Gods glory is for the present much eclipsed, when God seems to favour the wicked, and to frown upon his own people, when *they that work wickedness are delivred, men will call the proud happy.* Mal. 3. 15. Now though nothing is surer then that God will vindicate his honour, and wipe off the reproach that is cast upon him; yet our part is to mind God of it, in the Psalmists words, Psam. 74. 18, 22, 23. Remember this, *this*

that the enemy hath reproached, O Lord, and that the foolish people have blasphemed thy name. Arise, O God, plead thine owne cause, remember how the foolish man reproacheth thee daily: forget not the voice of thine enemies——Wee

are to pray that God will fill their faces with shame &c. Psal. 83. 16, 18. that hee will sanctify himself upon them. That hee will hasten the time when judgment shall return unto righteousness, and the upright in heart may follow after it. And so order it in his providences, that men may be forced to say, Verily there is a reward for the righteous, verily hee is a God that judgeth in the earth Psalm 58. ult.

2 Tim. 2.
29.

3. The profaneness, atheism, impiety, and all manner of iniquity that reigns amongst those that professe and call upon his name. How doe the vile miscarriages of those that profess themselves worshippers of the true God, obscure his glory, and make his name to stink amongst Pagans and Idolaters? This therefore wee should with all earnestness beseech the Majesty of heaven, that all that name his Name may depart from iniquity: That the wickedness of the wicked may (in this sense) come to an end; That there may be no root amongst us that beareth gall and wormwood Deut. 29. 18. That no root of bitterness springing up trouble us, and many be defiled Hebr. 12. 15. That no professing Christian may be a professed Atheist, a practisall blasphemer of that holy name whereby hee is called. Thus for the impediments to be deprecated.

2. As

2. As to the means whereby God may glorify himself and which wee are to pray for in order thereunto, they are infinite: nor shall I trouble you with particulars: a few Instances may serve. Pray wee then that God will discover himself, that hee will shine forth and display his glorious attributes to the world, *Psal. 80. 1, 2. and 94. 1, 2.* That hee will make himself known *Psal. 67. 2, 3.* That men may know that *hee whose name alone is Jehovah is the most High over all the earth*: for if his Name were known aright, it would be glorified. Again: That hee will take to himself his great power and *Rev. 11. 17* *Reign*; That hee so rule all the affairs of the world, as that each wheel may move in a direct tendency to his glory. Again that the Gospel may be propagated, Infidels, Heathens, Turks, Pagans, and Idolaters Converted: That hee will confound the wicked, and make bare his arme in the signall and seasonable deliverances of his Church and people. In a word, that all the transactions of God in the world may be ordered to the most advantageous way of glorifying his great Name. This is the first generall included in this Petition.

2. Wee are also according to this Petition to pray that wee and others may be enabled to glorify him, that he will frame our hearts to praise him, and fill our mouths with his glory; That all the creatures may be as a well-turned Instrument harmoniously sounding forth the glory of their Creatour. In
this

this sense may wee use that (so often quoted)
 Scripture, *Psal.* 67. 3, 5. and 51. 15. And
Abilities here also wee may amplify in deprecating
 hindrances and a begging abilities. To touch
 on each,

1. Pray we (in compliance with this
 Petition) that God will remove from us
 and others whatsoever hinders us from pay-
 ing him that tribute of glory due unto his
 name : for instance , that ignorance and
 blindnesse that Reigns in the world : for
 though it is possible that some who *know God*
Rom. 1. 21 *may not glorify him as God*, yet it is impos-
 sible that they that know him not, should
 so glorify him : therefore wee may take up
 on the behalf of our selves and others , that
 excellent prayer of *Paul* for his *Ephesians*.
Ephes. 1. 17, 18, 19. So likewise wee
 may begge deliverance from Atheism , Ido-
 latry , Errour , falshood , from looseness,
 carelesness, and unsuitable walking ; from
 wretched profaneness , damnable hypocrisy,
 self-seeking, affectation of applause , and vain
 glory , all which stand in a direct opposition
 to Gods glory : pray that God will pull
 downe that great Idoll self, which like
 Bel in the Apocryphall story devoures all,
 and robs God of his glory : that hee will lay
 us and others low in our owne eyes , that
 hee will put us in mind wee are not our owne,
1 Cor. 6.
20. and therefore shou'd glorify him in our bo-
 dies and Spirits.

2. And (as to Helps) pray wee that
 God will work in us those abilities, give us
 those

those graces, bestow on us those blessings, and afford us those opportunities, whereby, with, and for which, wee may most sanctify him. It would be infinite to particularize: indeed to reckon up the means relating to this part of the Petition, would be to run through the whole duty of man, and all the other Petitions are but means subordinate to this: yet to instance in some things, especially conducing hereunto.

1. Pray for the sanctifying work of Gods Spirit upon your hearts. 'Tis impossible you should sanctify Gods name aright, till hee sanctify your nature: man indeed was a well tuned instrument, fitted to celebrate the glory of his Creatour; but the Fall^{put} him quite out of order, and no hand but his that made, can mend it. Put in suite that promise for your selves and others, *Isa. 43. 21.* that God will form you for himself, that you may show forth his praise: and as *Luk. 1. 74, 75.* wee may serve him without feare, in holiness and righteousness before him all the dayes of our life. That hee will tune your hearts, and open your lips that &c. That hee would work in you all those graces of knowledg, love, faith, fear, delight, zeal, &c. which may be as so many strings sounding forth his glory: so that your hearts may be as *David* inditing good matter, that you may make things touching the King even the Lord of hosts: and that they may be in such a frame as to be apt to take all occasions to glorify him, as wee see *David's* was from the contempla-
tion

Psal. 45. 1.

tion of his works and providences ; P^{sa}. 8. 1. and 57. 7. and 104. Tot : and 108. 1. O God, my heart is fixed &c.

2. And that God will make us and others fruitfull and abundant in every good work since, as it is in *John* 15. 8. herein is our heavenly Father glorified if wee bring forth much fruit. 'Tis not the great talker but the holy and circumspect walker that brings glory to God : bespeak God therefore that you and others to whom the grace of God hath appeared may be effectually taught to deny all ungodliness and worldly lusts.

Tit. 2. 11, 12. That you may be stedfast unmoovable alwayes abounding in the work of the Lord. *1 Cor.* 15. ult : pray that your lights may so shine. — *Matth.* 5. 18. That you may be holy in all conversation and godliness, *2 Pet.* 3, 11.

3. A third advantage of glorifying God will be, if wee pray that God will so dispose of us and all our concernments ; that we may be in the fittest capacity to glorify him. That as he hath made us for that end, he will so dispose of us that we may be alwayes instrumentall for it : That all his providences may both administer matter and excite our hearts to praise him : to this purpose you may borrow the words of *Agur*, *Prov.* 30. 8, 9. Give mee neither poverty nor riches &c. — lest I should be full and deny thee, and say, Who is the Lord. — Or lest I should be poor and steal and take thy name in vain. *q. d.* Lord I find my heart in either
extream

extream apt to dishonour thee, I therefore beg a mean condition as most fitting me for my main end, which is thy Glory. This should be the import of our prayer;

4. That our lips may be opened, our tongues toucht with a coal from Gods Altar, that wee may be enabled to speak of God with that reverence where-with it becomes us, and to give him the calves of our lips the sacrifice of praise: borrow to this purpose the words of *David* Psalm 51. 15. *Lord, open thou my lips, that my mouth may shew forth thy praise.* Pray with him Psalm 71. 8: *Let my mouth be filled with thy praise,* and with thy honour all the day: that the word may be fitted to your lips, *Prov. 22. 18. Psalm 126. 2.*

5. In a word that when soever Gods glory comes in competition with any self-advantage; with any pleasure, profit, or worldly accommodation, you may be enabled to preferre that to all your owne contentment, in the words of *David*, Psa. 115. 1. That as the 24. *Elders* Rev. 4. 10, 11. you may take the Crowns from your heads and lay them at the feet of God; and ascribe all to him, nothing to your selves. Thus for the matter of your Petitions in conformity to this.

Direct. 2. But it is not enough that the matter of your Petitions be according to your pattern, but you are also to endeavour that the frame of your hearts be suited to the matter

matter of your Petition. It is easy to amplify in words upon this or any other of the Petitions, but not so easy to get a right frame of spirit. Therefore,

1. Labour after a frame of spirit exceedingly enlarged in apprehensions of the infinite excellencies, and essentiall glory of God, else you doe but mock God: Endeavour that your hearts may be *bot within you*, Psal. 39. 3. may boyle up good matter Psal. 45. 1. Then are our prayers right when our apprehensions are much wider then our expressions: when it is with us in this case as it was with *Elihu*, Job 32. 18. When wee are full of matter, and the spirit within us constraineth us: when our belly is as wine which hath no vent, and ready to burst like new bottles.

2. Get a heart very sensible and tender of Gods dishonour: such a frame as that of *David* Psal. 42. 10. *As with a sword in my bones they reproach mee while they say, Where is now thy God?* When as Psal. 69. 9. *The zeal of Gods house (and name) eateth me up*, and the reproaches of those that reproach God fall upon us: when the darkning of Gods glory gets nearer our hearts, than any loss or cross in our owne greatest concernments. This Petition put up with such a frame is exceeding acceptable and well-pleasing to the Almighty: Oh, when a soul can be more sensible of Gods dishonour, and more vehemently begg the vindication of his Name, and wiping off the dirt that is cast upon it,

then

then any thing relating to its self, 'tis pleasant Musick in Gods care.

3. Pray this Petition with a heart full of holy zeal, and resolution to doe what you can for the advancement of Gods glory: Prayers are obligations to endeavours: hee that prayes : *Hallowed be thy Name*, and lives a life dishonorable to God, and his Religion, is the veriest Hypocrite in the world: 'tis but a complementing, nay worse, 'tis but a mocking God: Those desires are but feigned, and those prayers counterfeite which are not seconded with answerable endeavours. 'Tis a cheap thing to say, *Hallowed be thy Name*, but when wee say and stand to it; when wee resolve to live up to this Petition, and lay downe all in prosecution of what wee pray for in it; this is highly commendable, and a resolution necessary, and becoming those that pray thus. I would therefore say to such profane ones as live to Gods dishonour, as *Psam. 50. 17.* What hast thou to doe to take the Name of God into thy mouth? Either forbear to pray this prayer with your lips, or resolve to prosecute it in your lives: The carnall persecuting Jews who hated and cast out their Brethren for the Name of Christ, could say, *Let the Lord be gloryfied*: but, Were they any thing better for saying so? no, God will appear to his people's joy, and they shall be ashamed. Oh, remember as often as you take up this Petition into your mouths, you take upon you to prosecute the Ends of it in your lives,

and as often as you act any thing derogating from Gods glory, you contradict your prayers in your practises: Therefore pray this Petition, but pray it with a suitable frame and resolution, and prosecute it with answerable endeavours. So much shall suffice to be spoken to the first Petition. I proceed to the second Petition.

CHAP. V.

II. PETITION.

Thy Kingdom come.

THIS and the following Petitions are all subordinate to the first, and may be lookt on as means conducing to that as their End. You may remember, that the first Petition had two branches: 1. That God would sanctify himself. 2. That wee might be enabled to sanctify him. This second Petition, *Thy Kingdom come*, seems chiefly to relate as a means to the first branch of the first Petition: then God sanctifies himself when hee takes to him his great power and raignes, I say chiefly though not solely. The 3d. Petition relates most properly as a means to our sanctifying God: then do we indeed sanctify him, when we do his will

fin-

sincerely and universally. And the 3. latter Petitions are, for Advantages, and Abilities to what wee pray for in the former Petitions. This Petitions then, as having the most immediate tendency to the promoting of Gods glory is fitly put in the next place, and fitly precedes the third, for till Gods Kingdom come, his will cannot be done as it ought to bee. Gods people will never be a willing people till the day of Gods power. I shall observe the same Method in this and the rest, as in the first.

[*Kingdom*] the Kingdom of God is either Explicat

1. *Generall* whereby he rules the whole world: of which see *Psal.* 47. 2, 7. *Zeeb.* 14. 9. hee is in this respect called *the King of the Earth*: So, *the King of Nations* *Jer.* 10. 7. *King of Kings and Lord of Lords* *1 Tim.* 6. 15. by this God doth powerfully, irresistibly and eternally govern all the world. This Kingdom even the Heathen-Monarchs have been forced to acknowledge. As *Nebuchadnezzar*, *Dan.* 4. 34, 37. and *Darius*, *Dan.* 6. 26. They confesse it to be over all and to be everlasting. By this hee orders all affaires on Earth, sets up and pulls down Kings and Monarchs at his pleasure, *Prov.* 8. 15, 16. *Psal.* 75. 6, 7. and 107. 40. hee poureth contempt upon Princes, and causeth them to wander in the wilderness where there is no way. Thereby hee disposeth Crowns and Kingdoms, punisheth the wicked, preserveth the righteous: this is ordinarily called the Kingdom of his power and providence, extending to all

T 3

things

things in the world, though chiefly conversant about the rationall creature.

2. *Speciall* over his Church, in which respect hee is called the *King of Jacob*. Isa. 41. 21. of *Sion* Jer. 8. 19. of *Saints* Rev. 15. 3. By this he rules the affairs of his Church, gathering, governing and defending it, carrying on his people by his grace till hee compleat them in glory: Only know, That though we thus distinguish, the Kingdom of God is one and the same, and is rather so distinguished to our capacity, than in the things themselves: for the same acts of government may in divers considerations relate to his general and special Kingdom, though the distinction may well be retained for our better understanding: Now this speciall Kingdom, is either,

1. *Inchoate* (if I may use that word) begun, in this life, commonly called the Kingdom of grace: which consists in those acts of government which God exerciseth over his elect in this world, by certain means of his owne appointment, as the Ministry, Word, Sacraments, conjoynd with the efficacy of his Spirit, whereby hee converts, and governs them, bringing them on in grace, till hee hath prepared them for glory: in which respects sometimes the Gospel, Word and Ministry, sometimes the Church militant are figuratively called the Kingdom of God. Or,

2. *Consummate* in the life to come, called the Kingdom of glory, in which God immediately communicates glory to his people;

governing them, not by means, as here but by himself immediately, and wherein obedience is not so much their work as their wages, and themselves are not so much subjects as Kings, partaking with God in endless glory and happiness.

Now here the Kingdom of God in its whole latitude, both generall and speciall and this both in grace and glory must needs be meant; because (as I hinted) they are but one and the same, though diversly considered. Though chiefly, I conceive, the Kingdom of grace, in order to that of glory is here intended: yet even Gods generall Kingdom is not excluded, for each of these is subordinate to other.

1. The Kingdom of power and providence is necessary to the founding and managing of the Kingdom of grace: God could not gather a Church to himself out of the world, nor preserve it in, nor deliver it from the evill of the world, if hee had not an overruling hand in the grand affairs thereof: The Church and people of God are dispersed over the world, and are to be gathered out of all Nations: To this end, the Gospel is to be preached, and published, a Ministry instituted &c.

Now such is the opposition that is in mans nature, to this work, and such the influence of Sathan upon the children of disobedience, that this could never be effected without the influence of Gods generall Kingdom: hee must order the great mutations in

the world to the gathering and building of his Church, as in that Deut. 32. 8. *when the most High divided to be Nations their inheritance, when hee separated the Sons of Adam, hee set the bounds of the people according to the number of his people Israel; i. e. he so disposed of other Nations into their Inheritances, as was most for the advantage of his own peculiar people: or, Hee had a speciall respect to his owne people in his generall disposals of others.* Thus it must be in this case. To this purpose persecuters must be cut off, Christian Magistrates raised up, Kings and Potentates of the world must be rebuked for his Prophet's and people's sakes, Psal. 105. 14. *Hee must overturn,*

Ezek. 21. *overturn, overturn,* One Monarchy must
27. succeed another, and that again must be translated to a third, and that to a 4th.

Dan. 2. 45.

Nation, and all this to make way for the Stone cut out of the Mountain without hands which must break all in pieces: Thus God makes his owne design of all men, and Kingdoms, and transactions that are in the world, not by policy or an after-game, but by overruling the grand affairs of the world, which is his generall Kingdom. So that this Kingdom is undoubtedly included in this Petition.

2. For the Kingdom of grace there is no doubt, but it is here chiefly intended; both in it self, and as a means to the Kingdom of glory. God hath appointed the Means as well as End; Faith, Repentance, Sanctification,

fication, new obedience are the condition of our reigning with him in glory *Luk. 15. 5.* *John 3. 36.* For the effecting of these, the Gospel must be preached, *1 Cor. 1. 21.* Nor can the Gospel effect them without the Spirit's efficacious concurrence. Now this (in part at least) is the Kingdom of grace when the word not only runs, but is glorified, when God by his Spirit so goes out with his Messengers that Sathan falls from heaven as lightning, the works of the Divell are destroyed, and poor souls rescued from him, and translated into the glorious liberty of the Sons of God: and that this may be, is undoubtedly the import of this Petition.

3. Then, for the Kingdom of glory, as being the end and consummation of both the former, it must need be included, since hee that wills the means wills the end; nor is it only intended obliquely or by the By, but directly and ultimately, as being the consummation of mans happiness: so that the coming of the Kingdom of Providence in subordination to the Kingdom of Grace, and of this in order to the Kingdom of Glory, and of this again as the End and complement of both, is the scope and import of this Petition.

[*Come*]. How can it be said to come in any sense? I Answer; Wee are not so to understand it, as if it should remove or be removed from another place; but, as wee say, The Sun comes into the house, meaning not the body but the beams of it; so
for

for the Kingdom of God to come, is, that in its effects and power it be extended to us, that wee may feel the day of his power, that as it is *Rev. 11. 17.* hee would take to him his Kingly power and reign; That hee would so order the affairs of the world, as it may appear, and men may acknowledge. There is a God that reigneth in the earth, and so as may tend to his Churches advantage. What the fuller import of this word is, will be shewed in the Application. Now, had wee designed a full handling of things, many Observations would flow from the particulars coucht' in this Petition: as, That God hath a Kingdom: That this Kingdom comes to places and people: That to have it come is a desireable mercy: That prayer is a speciall means for the procuring of it. &c. But I shall (as I promised) content my self to resolve the Petition it self into a Doctrinall Proposition, which take thus,

Doctr. 7.

The coming of Gods Kingdom should be the joynt Petition of the whole, and the particular of every member of the Church. As they doe rejoyce that God doth, *Rev. 11. 17. and 19. 6.* so they should pray, that God may reign; that hee will shine forth in his glory, and exert his power for the spreading of his Kingdom into all the world. It were easy (were it necessary) to produce Scripture-precepts and examples for the confirmation of this point: but this were but to light a candle in the Sun shine; I shall briefly resolve a two-fold Query, and then apply it.

Quest.

Quest. 1. To what purpose is such a Petition? Can wee imagine, it will come sooner or later for our prayers? nay, Is it not every where (in generall at least)? and therefore what need to pray for it?

Ans. This is but the cavilling of Carnall Reason, and indeed such as would, if it were hearkned to, soon make us leave off praying at all: for wee may, at the same rate, argue about any thing wee pray for: Either God hath determined, it shall be or not: if hee hath decreed it shall be, then our prayers are needles; if not, they are vain and ineffectuall: but know, vain man, that our prayers are nevertheless required (as was shewed in answering the like cavill against the former Petition) in order to the effecting of what God hath decreed: And for this in particular,

1. Shall not Gods Children hereby testify their love to God? Is it not an expression of our loyalty, when wee heartily pray for the prosperity of our Sovereign, and for the spreading and flourishing of his Kingdom? But.

2. What room for such a cavill when wee have an expresse command, and injunction in this standing pattern? When wee have Scripture-precept and pattern for our obedience, and imitation? And promises to encourage us: such as that, *Luke 11. 13.* *hee will give his Spirit (by which hee manageth his Kingdom) to them that ask him?*

Quest.

Quest. 1. Why, or upon what account, should this be the Petition of Gods children? To hint but a Reason or two.

Reas. 1. In order to the accomplishment both of the former and following Petition: for neither will men sanctify the name of God, nor yield obedience to the will of God, till they feel the power of God, and see set up his Kingdom of grace in their hearts: Then is Gods Name sanctified, when both the Godly celebrate his power and Kingdom, at *Rev. 11. 17. and 19. 6.* and the wicked are forced to acknowledg it, as *Dan. 4. 34, 37. and 6. 26* when hee executes judgment in the earth, rescuing the oppressed from the power of the oppressour &c. And then will Gods Will be done by men when by his grace hee overpowers their wills, and brings them into compliance with his owne.

2. Wee are therefore to pray for the coming of Gods Kingdom, both upon the account of that advantage that will accrue to us by its coming, and of our inability to goe to it, without its coming to us. For the advantage of it, you will better discern it when wee more particularly unfold it in the application: meanwhile consider but that Scripture *Rom. 14. 17. The Kingdom of God is not in meat and drink, but in righteousness, and peace, and joy in the holy Ghost*: There are three grand benefits accruing from Gods Kingdom, which would afford an ample field of discourse but I forbear: what greater
honour

honour think you can God confer upon us then to take us into the Relation, and invest us which the priviledges of subjs. As in his Kingdom of grace and glory? But then wee cannot goe into this Kingdom, and therefore have need to pray it may come to us: *John 6. 44. No man can come to mee (saith Christ) except the Father draw him. i. e. none can accept mee as Lord and Saviour.* — So that the sense (in part) of this Petition may be this, Lord I and all the world are averse to thy Kingdom, loath to have Christ reign over us, wee shall never yield except thou conquer and overpower our wils by thy grace and Spirit. O let thy power come upon us and others, let it be *the day of thy power*, that wee may become *a willing people*, *Psal. 110. 3.*

Make this Petition your pattern (that's use: the only use I shall make of each Petition) conform your prayers to this platform; let us unanimously beg, and let it be the hearty and enlarged breathing of every gracious soul that Gods Kingdom may come. Pray that (as it is promised *Psal. 2. 5, 8.*) God will *set his King upon his holy Zion*, that hee will give unto Christ, the Heathen for his inheritance, and the utmost parts of the earth for his possession: for (as I should have told you) Jesus Christ is the dispenser of Gods Kingdom, especially that of grace: see *John 5. 22, 23.*

Mos. 1. Consider but how advantageous the coming of Gods Kingdom will be to your souls,

souls, families, towns, and Nation : doe but think (for I shall not run into particulars), what are the benefits that flow from the most prudent and pious administration of an Earthly Kingdom : those in a larger measure will accrue (in a Spiritual sence) from the coming of Gods Kingdom unto you. Infinite and unspeakable are the benefits of a Government rightly managed, both as to the preventing of evils and the procuring of good things ; but none comparable to the Kingdom of God : hence righteousness, peace, plenty, prosperity, defence, safety, unity, and (which results from all) unspeakable joy and comfort. But I leave this to your owne meditation : Study *Psal.* 72. which relates to Christ as well as to *Solomon*, and those many propheties which foretell and promise this Kingdom, and the coming of it ; and predicate the exceeding benefits and advantages of it.

2. Then may you hope it shall come to your comfort, when it is the breathing of your souls that it may come : 'tis promised to the upright that they shall *see the King in his glory.* *Isa.* 33. 17. They that like *Simeon*, wait for the consolation of *Israel*, may sing his song when Christ is revealed in the Gospel *Luk.* 2. 25, 29. One well distinguishes betwixt the *being* and the *coming* of Gods Kingdom amongst a people : it is every where (especially where the Gospel is preached) even amongst the wicked, but it comes to the faithfull on Earth, to the Saints in heaven :
where

where it, is 'tis in power and justice ; where it comes, 'tis in love and mercy : it may be amongst us, and yet leave us in the Sea to suffer shipwrack : where it comes, it brings us to a haven : but (whether there be ground enough for this distinction or no) wee may distinguish of its coming : To some, it comes against their will, and they wilfully withstand it as *Luk. 19. 14.* To others, besides their will ; and they neglect it, unless it please God to open their eyes to see, and incline their hearts to embrace it : but to others, begging and seeking after it ; and these may certainly rejoice, and lift up their heads. As a King's coming to the Throne is matter of fear and terrour to Rebels, but of joy and comfort to truly loyall subjects. Though, I must needs tell you, that even such desires and breathings after the Kingdom of God, speak that God is already beginning his Kingdom in such souls.

3. 'Tis the summe of what wee can or need to ask for our selves or others : As what we ask in reference to God is included in, and reducible to the first Petition ; so what for our selves to this : As our blessed Saviour reduced Gods Ten-words (so the Hebrew calls the Ten Commandments) to two, and the Apostle reduces both to one *Gal. 5. 14.* So might all the following be reduced to these two, and both to this one ; for by the powerfull and effectuall coming of Gods Kingdom, in all the branches of it, both the name of God is sanctified, and wee receive

ceive a confluence of all good things temporall, spirituall, and eternall. Tell mee, what more would any serious Christian desire for himself or others, but that hee might here be a child of grace, and hereafter an heir of glory? This is the summe of *Dauids* Petition, *Lead mee by thy counsell, and receive mee into glory Psal. 73. 24.* Should God put you to your Choice as hee did *Salomon*, What more would the truly wise soul desire, than that God would so order his providences that hee might be brought into, and built up in the Kingdom of grace, and at last reign with God eternally in the Kingdom of glory? And this is the import of this Petition.

For direction, I shall give the very same generalls in this and the following, as in the first.

Direct. 1. Labour to get a cleare, and distinct understanding what is implied and included in this Petition: and here (as in all the rest) 1. Something is acknowledged. 2. Something Petitioned.

1. Something acknowledged. As 1. That God is absolute and universall Sovereign of the world. This is clearly implied: wee ascribe a Kingdom to God, and such a Kingdom as wee desire might come to us and all the world. So that in conformity to this Petition wee may confess, and enlarge upon the Sovereignty of God, the just title hee hath over all the Kingdoms in the world, that

that all are to stoop to his Scepter ; and submit to his government ; as also that hee hath that power to command all creatures into obedience , that hee hath both the *Δυναμις* and *ἐξουσία* ; power and right to govern all creatures. To this purpose borrow Davids words, 1 Chroni 29. 11. — *Thine is the Kingdom, O Lord; and thou art exalted as head above all* — or *Psal. 145. 13. Thy Kingdom, O Lord, is an everlasting Kingdom, and thy dominion endureth throughout all generations.* So *Jer. 10. 7, Dan. 4. 34. and 6. 16. &c.* And here is a large field of amplification upon the grounds of Gods right to this Kingdom , as his *Creating all things, Rev. 4. 11.* Substantiation *Hebr. 1. 3.* Providence and provision for all his creatures, *Psal. 145. 16.* and especially his purchasing a peculiar people to himself by the blood of his Son, *1 Cor. 6. 20.* Besides, wee may occasionally amplify upon the excellent properties of this Kingdom , as the amplitude , equitableness, absoluteness , righteousness , and perpetuity &c. of it : which will yield infinite matter of glorifying God.

2. Here is also couched an acknowledgment , that naturally wee are not in or under the Kingdom of God , that wee cannot of our selves come to ~~not~~ being Slaves of Sathan , rebels, children of disobedience *Eph. 2. 2. and 5. 7.* that wee are blind and cannot see it *John 3. 3.* Sathan having blinded our minds lest the light of the glorious Gospel of Christ who is the image of God should shine into

us, 2 Cor. 4. 4. Also our wils rebellious, saying as they Luke 19. 14. *Wee will not have this man reign over us* : That wee are utterly indisposed and unwilling to take upon us the yoke of Christ, being wholly led captive by Sathan at his will: And here again is matter to enlarge upon, in confessing and bewayling our owne and others averfeness to the Kingdom of God, in all our powers and faculties, together with the causes and hainousness of it.

3. Here wee implicitly acknowledg that all means are ineffectuall for the promoting of Gods Kingdom, till God himself take to him his great power and reign, in as much as this Petition is not only to be put up by those who have not the Gospel (they indeed will not, cannot pray it) but by those especially who have the means whereby God promotes and exercises his Kingdom. Here then, wee confess with the Apostle 1 Cor. 3. 6. that *Paul* may plant, *Apollo* water——; That except the Father draw us wee cannot come to Christ, *John* 6. 44. That Gods arme must be revealed before we or others shall *believe the report* Isa. 53. 1. So that here we may take occasion to amplify upon the great opposition that's made against God and his Kingdom; that Sathan with all his might endeavours to keep the world in blindness and rebellion; even hee who is the Prince of the power of the air *Eph.* 2. 2. Who is called *principalities*, and

opposers, the Ruler of the darkness of this world, Spiritual wickedness in high places, Eph. 6. 11. And then that the great Potentates of the world, for the generality of them, set themselves against this Kingdom in the power of it, as Psal. 2. 1—5. Of whom we may complain as the Apostles, Acts. 4. 26. 27. And besides all this, there is a party within every man naturally as opposite to this Kingdom as darkness to light; So that hence we may acknowledg that it must be infinite power, wisdom, goodness &c. that must begin and carry on this Kingdom in any soul, or place in the world. Wee may take up the words of good Jehoshaphat, 1 Chron. 20. 12. *Wee have no might against this multitude.*

2. Something Petitioned: And the particular Petitions couch't under this general, may be, either 1. Privative, for the removal of impediments, or 2. Positive, relating to the three fold Kingdom of God.

1. Privative: wherein wee deprecate hindrances, that God will subdue all his enemies. Now though the opposers of Gods Kingdom be infinite, yet they all fight under one General, and that is *Sathan*; so that the thing wee are chiefly to pray against is the Kingdom of *Sathan*; which is indeed a very ample Kingdom, hee being call'd *the God of this world*, *The Prince of the power of the aire*, and (as Eph. 6. 11.) *Principalitie and power.*—So Rev. 9. 11. He is the King of that black Armado that

warre against the Saints, called *Abaddon Apollion*. Wee are therefore to beg that this dragon the old Serpent the Divell and Sathan may be bound, *Rev. 20. 2.* That hee may fall from heaven as lightning *Luk. 10. 18.* that Jesus Christ may so come as to destroy the works of the Divell 1 *John. 3. 8.* Now this kingdom of Sathan hath divers branches (as it were so many Provinces) or it is founded and upheld severall wayes, hath many pillars, all which wee must pray against. For instance,

1. His power and influence upon man by reason of corrupt nature. Here hee keeps Garrison *Luk. 11. 21.* This strong man armed keeps hold in man, and this Hold fortified, hath bulwarks, walls as high as Heaven, hath its *ὀχυρώματα, λογισμῶν, ὑψώματα*: strong-holds, imaginations or reasonings and high things, that exalt themselves against the knowledg of Christ; by this advantage men are held and led Captive by Sathan at his will &c. Now here is an ample field of prayer to pray down the power of corruption, and to begge that wee and others may be rescued and snatcht from the power of darkness, and translated into the Kingdom of Christ, *Col. 1. 13.* that the weapons of his Ministers warfare may be mighty through his power &c. *2 Cor. 10. 4.*

2. The gross Errors, Delusions, Idolatry and Superstition which raigns in the world, is that whereby Sathan holds a great part of the world under his vassalage. Where the true God is not known, the Divell causes himself

2 Cor. 10.

4.

himself to be own'd and worshipt as God. What were all the Heathen Oracles but Diabolical delusions? 'Tis lamentable to read some relations of the poor Indians, how the Divell deludes and tyrannizes over them, appearing in visible shapes, and commanding worship from them. And what is the Turkish *Mahomet* with all his impostures, but an Instrument rais'd by Sathan to propagate his Kingdom? What are the Popish pretended miracles, but powers, and signs and lying wonders after the cunning of Sathan, 2 *Thess.* 2. 9? And what is the Pope himself, but a Head rais'd by the Divell to oppose the true head Jesus Christ, therefore truly called Anti-Christ? It would be endless to reckon up the artifices of this nature whereby Sathan founds and upholds his Kingdom: well, it is our part to pray down these and the like: to put that in suit, *Psal.* 97. 7. *Confounded be all they that serve graven images*——that it may be amongst all those Idolatrous Nations as it was at *Ephesus*, *Acts.* 19. 19. that they may discover, and cast away their delusions: that God will shortly trample Sathan under foot in all the world, *Rom.* 16. 20.

3. The influence that Sathan hath on the great ones of the world; to set them in opposition to Gods Kingdom. *Rev.* 2. 13. Sathans seat is said to be at *Pergamis*: now *Bullinger* (as I remember) gives a two-fold Reason, why Sathans seat is said to be there. 1. Because this City for superstition

working

and Idolatry exceeded most Cities in *Asia*.
 2. Because the Lievetenant or Substitute
 under *Domitian* (Authour of one of the ten
 Persecutions) inhabited there, and butchered
 the poor Saints of God. Surely, where
 wicked men, enemies to God and his King-
 dom, have power, and precedency in a Na-
 tion, Sathan may be said to reign there.
 These are great Mountains before God's Ze-
 rubbabels, *Zeck. 4. 7.* Whereby doth Sathan
 more hinder the advancement of Gods King-
 dom, than by interressing himself in the great
 Ones of the world, and interweaving his
 interest with theirs? Hath not the secular
 power in almost all ages of the Church been
 engag'd against the Gospel, either as to the
 preaching, or as to the power and practise
 of it? How, have the most faithfull of Gods
 messengers been silenced, imprisoned, banish-
 ed &c. and the serious and truely pious
 Christians suffered grievous things from the
 hands of the wicked Magistracy? What then
 must wee pray down Magistracy, or Magi-
 strates, if wicked? Far be it from us? 'Tis
 Gods Ordinance, they are Gods substitutes;
Curse not the King, no not in thy thought, Eccl.
10. 20. No but earnestly pray that they that
 are great may bee good, that *Kings may be-*
come Nursing-Fathers, and Queens Nursing-
Mothers to the Church, Isa. 49. 23. that, as
 they rule by God *Prov. 8.* ——— so they
 may rule for him. Pray that prayer for them.
1 Tim. 2. 2.

These are three of the grand pillars of Sa-
 thans

thens Kingdom; for the pulling downe of Judg. 16. 30.
 which wee must *bow our selves with all our*
 might in prayer, that Gods Kingdom may
 be erected upon the ruins of Sathans. More
 might be added, but I proceed.

2. Positive Petitions are here included.
 And these I shall reduce to that three-fold
 Kingdom of God, which I hinted in the
 explication. viz. the Kingdom, 1. of Power
 and providence. 2. of Grace. 3. of Glory.

1. Then in reference to Gods generall
 Kingdom of power or providence; some-
 thing (in compliance with this Petition)
 is to be beg'd : though (as I hinted) this
 Kingdom is not so properly prayed for in
 it self considered as in that it relates to
 God's speciall Kingdom. So that we must
 pray,

1. That God will so order the great mu-
 tations and transactions in the world, as
 that it may appear, that He is absolute Lord
 and Sovereign over the world : that hee will
 exert his absolute power and sovereignty.
 Here, though wee must beware of charging
 God foolishly, as if hee were unjust or im-
 prudent in the managment of the world's
 government; yet wee may (in imitation of
 the Prophet, *Jer. 12. 1.*) humbly plead
 with the Almighty, why; seeing hee hath
 the regiment of the world, the wicked are
 suffered to take root and prosper &c? Such
 a plea you find *Job 24. 1.* ——— Wee may
 pray that God will in his owne time make
 it explicit to all the world, that hee reigns

over the nations, and that there is one God and his name one. And,

2. That God will so manage the affairs of the world, as may tend to the increase and happiness of his Church? that by the Kingdom of his providence, hee will make way for the Kingdom of his grace, and fit men for the Kingdom of glory: To this purpose may you plead those promises *Psal.* 2. 8. *Isa.* 66. 20. ——— that the Gospel may run and be glorified.

2. In reference to the Kingdom of grace (which I take to be properly meant here), our Petitions, in conformity to this, may respect either, 1. The means of it. 2. Or the efficacy of those means: or 3. The amplification and increase both of the means, and of the efficacy of those means.

1. As to the means of promoting this Kingdom, they are many: the principal are these.

1. The pure administration of the Word and Sacraments; which is therefore called the Kingdom of God, *Matth.* 12. 28. and the word of the Kingdom, *Matth.* 13. 19. *Mark.* 4. 15. because of its speciall tendency to the promoting of Gods Kingdom: therefore wee are earnestly to pray for the spreading of the Gospel: that light may arise to them that sit in darkness, and in the region of the shadow of death: that labourers may be thrust out into the harvest *Matth.* 9. 38, and that hee will not suffer them to be thrust out: that those hee employes in this work may open their mouths

mouths to speak the Gospel with all boldness notwithstanding the threatning of malicious ones, *Act. 4. 29.* so that the word may run and be glorified, *2 Thess. 3. 3.* That the faithfull Ministers of the Gospel may have Liberty, Countenance, and Maintenance, that God will give the word, and great may be the number of those that publish it : &c. This (let men think what they please) is the way to bring the Kingdom of God into, and promote it in, a Nation : and when Gods faithfull messengers are suspended, silenced, cast out, and dumb dogs that cannot bark are set over the flocks, then doe a Nation put away the Kingdom of God from them.

2. Discipline rightly and duely dispensed : *See Commens in his Treatise presented to our King.*
 Then doth the Kingdom of God come, when the government is layd upon Christ's shoulder; and hee hath, what is due, allowed to his officers: In opposition to which there are two extremes very much infesting the Church: The one is Παπαι-κισαρία or Επισκοπο-κισαρία. An usurpation of the Ministers of Christ upon the civill Magistrates office; assuming and arrogating to themselves a Lordly domination, inflicting Pecuniary or Corporall mulcts and penalties, bringing down the Censures of Christ to the promoting of their owne humour and Interest, prostituting them to their owne ambitious ends &c. This turns Christ's Kingdom into a worldly Kingdom, whereas himself hath told us, His Kingdom is not of this world; and, in stead
 of

See *Jus*
divinum ve-
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of the Kingdom of God, sets up the power and pride and domination of men. The other extream, is *Kαταπο-τρωια*, the Civil Magistrates intruding into the affairs of the Church, ordering all in it, as to persons, forms and administration, according to his pleasure; modelling Ecclesiastical government, as may be most subservient (not to the salvation of souls, which is its proper end, but) to his civil Interest. I am far from denying the Magistrate his just power, and I think (were things duely and impartially considered) they that are charged to be most niggardly towards the Magistrate in stating his power about Ecclesiastical affairs, would be found least guilty; and those that pretend to be most liberal, would be found guilty of the greatest encroachments upon it (for indeed they but give it with one hand that they may receive it again with the other). Now, did each keep their due station, and in their station prosecute the great ends for which God hath set them in those stations, it would be an effectually means to promote the Kingdom of God: whereas these Usurpations and encroachments of each upon other, set up man to the dethroning God, and hindering the propagation of his Kingdom. I could here break out infinitely, in complaining of the sad effects of these things in Nations and Kingdoms, especially where these intrusions and encroachments are mutual; where each gives, that hee may receive, and is bounti-

full

full to the other, that hee may have the same measure back again; Where men thus deal and share power and honour among themselves, God must needs suffer in his honour and Kingdom; but I had rather you and I should turn in to God, and complain to him, who only can redress these grievances: this is unquestionably a part of the import of this Petition, To pray for a Discipline most agreeable to the Scripture, and most effectually conducing to the ends of Discipline, such as may put sin to shame, and bring Sinners to repentance; such a Discipline as was exercised in the primitive and purest times, which was then most effectually for its end; when the civill Magistrate not only stood neuter to it, but was opposite against it. This would be a singular means to the promoting of Gods Kingdom.

3. (Which hath been already toucht' upon) A pious Magistracy: that Kings and Potentates may cast their Crowns at Christ's feet, and set them upon his head. Oh, if the civill powers did (as they ought to doe) seriously prosecute the Interest and honour of God in the world, there would be no need of disputing that vexed and perplexing Question about the Magistrates power in Church-affairs: then, as hee would not arrogate what is not due, so hee would not abuse what God hath allowed him. What need then have wee to put in suit such promises as those *Isa. 49. 23. Rev. 11. 15. &c.* Then, I conceive, the Kingdoms of the world would be the King-

Kingdoms of the Lord and his Christ, when the Kings of the Earth, and the body of the Magistracy kiss the Son, and submit to his Crown and Scepter. Though I can see little ground for that which some dream of, a personall visible reign of Christ on earth; yet this is doubtless within the Compass of the promises, and should be the matter of our prayers, That Christ may reign in his Vicegerents. Wreſtle then with God that the Magistracy of the world may be such as they are described, *Rom. 13. 4.* Wee should (like the primitive Church) travel in birth for a man-child i. e. a truly Christian Magistracy, as that Text is commonly interpreted, *Rev. 12. 2.* that they may be such as *David* resolves to be, *Pſam. 101. per tot.* Then would the Kingdom of God come.

2. The second head of Petitions relating to the Kingdom of grace, are such as respect the efficacy of those means whereby it is promoted, especially the spiritual means: briefly, that God will attend his Word and Ordinances with his Spirit, that hee will make Doctrine and Disciplin succesfull for their proper ends; the gathering and edifying of his Church: that men may from the heart *obey the word delivered to them*, *Rom. 6. 17.* that the *weapons of our warfare may be mighty through God*, *2 Cor. 10. 4.* that not only a wide but effectually door may be opened, *1 Cor. 16. 9.* O pray, that it may be the day of Gods power, and his Arm may be revealed.

3. The third sort relates to the amplification

tion and spreading of the means, and that in their power; that the Kingdom of God may be both extensively and intensively increased, and the Gospel may gain both in height and breadth: A precious promise (amongst many other) is that, Isa. 54. 2. *Lengthen thy cords, and strengthen thy stakes*: there's both extension and intension, and a promise it is (though at first view it may seem a command) as plainly appears by the following Verses. Well, pray wee that this Kingdom may spread, and gain upon the Kingdom of Sathan, that those that are yet rebels may become subjects; those that are subjects in profession, may be such in reality; and those that are in reality so, may walk more answerable to their Duties and Priviledges. Thus I have touch'd upon the Petitions relating to the Kingdom of grace.

3. As to the Kingdom of glory many things might be mentioned: In short these three things more especially.

1. That God would so promote the work of grace in our owne and others hearts, that wee may be fitted for the Kingdom of glory: That wee may come on to perfection, and may in our hopes and preparations *look for and hasten towards the coming of our Lord Jesus Christ*. 2 Pet. 3. 11.

2. That hee will compleat the number of his elect; and cause the Gospel to have a speedy passage and effect, that for the Elects sake the dayes may be shortened, Nations may be born in a day Isa. 66. 10. Wee should

in this symbolize which the souls under the Altar *Rev.* 6. 10. long to see the King in his glory, and Sion the perfection of beauty.

3. (Which followes) That wee will hasten the Coming of Christ: that wee may obtain full redemption, and may be possessed of the unfading Crown of glory. This wee may breathe out in the language of *Paul*, *2 Cor.* 5. 2———9. *Phil.* 1. 21. or of Saint *John.* *Rev.* 22. ult. *Come Lord Jesus, come quickly.* Thus I have helped your understanding as to the matter of this Petition, which is the first Direction. The other respects the frame of your hearts in praying this Petition.

Direct. 2. Labour to frame your hearts to the Petition, as well as the Petition to the pattern: Ask with a suitable frame of Spirit; which chiefly consists in these two things.

1. A heart inflamed with desire to see the King in his beauty: to see *Jerusalem* a quiet habitation, and the praise of the whole earth: Your hearts must outcry your voices, and your affections be much larger then your expressions. And why should wee not be thus inflamed? Is there a more desirable mercy, if I may call that a mercy which is indeed a confluence of all mercies? whether you consider this Kingdom as to the personal and particular advantages it brings to your selves and other individual persons, or the benefits that come along with it to
Towns,

Towns, Nations, and Kingdoms, there is not a more desirable thing in the world : meditate then on the excellencies and advantages that attend the coming of this Kingdom, till your hearts be inflamed with holy breathings after it ; then give vent to those pantings of hearts in prayer ; such prayers are highly pleasing and acceptable to God.

2. A frame of heart resolved both to submit to it, and promote it in your capacities : What notorious dissimulation, and damnable hypocrisy is it, daily to pray, *Thy Kingdom come*——; yet set our selves to oppose and hinder the propagation of it ? You are deeply guilty of this who live in manifest disobedience to the Gospel, will not be instructed, nor submit to the unquestionable power of the Ministers of the Gospel : viz. to be reprov'd, admonish'd, exhorted, by them : you that wallow in sin, are sold as Slaves to sin and Sathan, and will not take Christ's easy yoke and light burden upon you : With what face can you pray such a Petition as this ? How many that are mighty zealous to have this form daily repeated in Church or Pulpit, and yet are notorious enemies both to this and other Petitions, when it comes to the practise of what is here prayed for ? For shame, never plead for the repetition of this pattern of prayer, while the world may read in your lives a visible contradiction to each Petition in it.

'Tis

'Tis worse then a *Judas* kiss, thus to deal with Christ; to pray that his Kingdom may come, and yet to doe our utmost to oppose it: either leave praying, or begin to practise up to what you pray for, in this Petition, else you doe but in effect pray for your owne damnation. This Kingdom will come in justice and Terror to all its opposers. So much to this Petition,

CHAP. VI.

III. PETITION.

Thy will be done on earth, as it is in Heaven.

THIS is the third and last of those Petitions that do more immediately respect God: it is very fitly connected to the former, for having prayed for the coming of his Kingdom, that is, that wee may be brought under his Government, and become his subjects, 'tis fit that his will, not ours, should be done.

Having acknowledg'd him supream Monarch of the world, and that all subjection is due to him, wee are very fitly taught to pray that hee will so bend and bow our hearts and bring us into compliance with his will,

will, that wee may yield him cheer-full obedience, as subjects, not as slaves: and that wee may be a willing people in the day of his power, *Psal. 110. 3.* In this Petition, you have 1. The matter of it, that *Gods will may be done.* 2. The manner how wee are to doe it, or to endeavour; and this is, *as it is in Heaven.* For explication.

1. [*Will*] The will of God (to our capacity) is diversly distinguished: it would be but mis spent time to trouble you with them: one distinction is sufficient to our purpose, and that is this: The will of God is either his Decretive Will, called his Will of Purpose. Or 2. His preceptive Will, or Will of Precept. There is ground enough for such a distinction (though not in the Will or essence of God, which is purely simple and uncompounded yet) in the wayes by which God declares and executes his Will. Briefly, 'tis easy to conceive the difference betwixt what God will doe (that's his Will of *Purpose*) and what hee commands and requires us to do (That's his Will of *Precept*): by the former, God determines all events, and futurities, and governs those things which to us are most contingent; by the latter, hee determines mans Duty, and what wee are to do. Of the former you may read, *Psal. 136. 6, 11.* Eph. 1. 5. To this wee are taught submission, *Jam. 4. 15.* and *1 Pet. 3. 17.* By this, hee orders times and seasons *Act. 1. 17.* and disposes chances and contingencies *Prov. 27. 1.* By
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this hee permits, and over-rules many actions of men. Of the latter, read Mich. 6: 8. *Hee hath shewed thee, O man what is good, and what doth the Lord require of thee*—

The word declares it both in the precept what wee are to doe, and in the promises what wee are to beleeve. 'Tis not necessary to say more. Only let us inquire.

Quest. Which of these, or whether both be not here meant? for Answer to which *Query*, It is unquestionable that the Will of Precept is here meant; the very words clear it; for, What is meant by his Will being done on Earth &c. but that it be done by men, more especially, who are the Inhabitants of the earth? and, What will is it, but that which God hath given them in precept? The only difficulty is about the Will of Purpose, whether it be at all included in this Petition, and if at all, how far, Whether in the whole latitude and extent of it, or only in part? The Reason of the difficulty lies here, Partly because the Purposes of God are hidden to us: wee know not what shall be *de Eventu*, and therefore how can wee pray concerning that which depends on the secret and unknown Purpose of God? partly because the permission of many wickednesses and enormities of men comes within this will of purpose, such as the betraying and murdering of Christ, *Act. 4. 28.* *Gods hand and Counsel had before determined it:* Now, none will say, that (had wee lived before

before Christ, and understood the Prophecies concerning *Judas* his betraying *Christ* (cc.) wee should have prayed for these things, so that the question seem's to carry some difficulty in it. I find some quite excluding Gods purposes out of our prayers. One quotes *Cyprian* speaking thus: [*Nam si oramus ut faciat Deus quid vult facere, sed ut nos possimus facere, quid vult à nobis fieri*] "Wee pray not here that God would doe, what hee willeth to doe, but that wee may be able to doe what hee willeth us to doe. Notwithstanding which, and some other things that might be urged, I conceive that the Will of Purpose is neither wholly included in this Petition, nor wholly excluded out of it: for though much of it is hidden, yet something of it is revealed, and that by way of gracious promises, which certainly may be pleaded in prayer. And though it take in the permission, and ordering of the vilest acts of men (which wee are to be so far from praying for, as that wee should abominate them); yet it takes in other things unquestionably lawfull to be prayed for, so far, and in such a way as they are revealed to us. The case is so plain, forbear Instances: more will be said to this when wee come to Application.

2. [*Be done*] i. e. not only intended, purposed, endeavoured: so that wee are here taught to pray that wee may not only profits and pretend obedience, as those *Jer. 42.* or as that Son *Matth. 21. 30.* who

said, I goe Sir, but went not; but that wee may actually and thoroughly perform his will: that he will work in us, *so will and to doe of his own good pleasure* Phil. 2. 13. that wee may not *deceive our owne souls*, that wee may not be *forgetfull bearers*, but *doers of his will* Jam. 1. 23.—26. That it may be done by us, though our corruptions be never so opposite, and upon us though flesh and blood think it never so grievous; and we cheerfully yield obedience to the one and submission to the other.

3. [*On earth as in Heaven*] that is, by us and others on earth, as by the Angels in Heaven, so that hereby wee are taught, at what heighth we should endeavour and pray for obediential grace; not any degree: Wee should not content our selves to bungle at a duty, but to be exact and exquisite in it, that wee may do the will of God with the same readiness, sincerity, zeal, constancy, &c. as the Angels. Of this more particularly, in the application. Only to take away a scruple.

Object. To what purpose is it to pray for this degree of obediential grace, since we know it unattainable? Are we not clogged with corruption, and in many things faulty? what hope then to have this Petition granted? or to what purpose to put up a Petition which we cannot hope shall be granted?

Answer. 1. As to the impossibility of attaining

ning this, Know, that things are impossible either, 1. Absolutely, and as to any power, whether finite or infinite: so, it is impossible for God to lie, for a thing to be and not to be, at the same time; for a body to be in two places at once &c. Now such a thing to pray for, would be but a tempting or mocking God: but the thing in the Petition is not impossible in this sense.——

2. Or in some respect, as for man in his own strength to obey the Law of God in its exactness, but not if God communicate grace proportionable. For *Adam* in innocency had this ability, and so *Christ* as to his humanity: Now things of this sort may be both prayed for, and endeavoured after: *Phil.*

3. 11. *Paul's* endeavour was, if by any means to attain to the resurrection of the dead, that is (as I conceive) to that perfection, which then he hoped for, yet hee could not attain it while on earth. We may make that our aime, which in the perfection of it may not be our attainment. But,

Secondly, I conceive the Petition rather respects the manner than the measure of our obedience, that wee may in our measure imitate the holy Angels. [*As*] in Scripture, notes quality and likeness oftentimes, not equality, as *Matth. 5. ult.* & *John. 3. 3.* where [*even as*] notes imitation and similitude, not that wee should or can be equall to God in perfection and purity: so that the sense of this Petition is clear and obvious. The Doctrinal proposition is this.

Doctr. 8. *That Gods will may be done on Earth as in Heaven, ought to be the desire and prayer of all and every Christian. Wee must imitate our Lord and Saviour who hath taught us not only by word here, but by his owne example Matth. 26. 39, 42. and to say as old Ezr, 1 Sam. 3. 18. And this (not, as too many do, feignedly or inconsiderately, but) with the greatest seriousness, and intenseness of affection.*

Reas. 1. *In reference to both the former Petitions: Then is God glorified, and his Kingdom exalted, when ready, chearfull, and universal obedience and submission to his Will, is yielded by all his creatures. Obedience is the homage wee owe to his Kingdom, and the honour due to his name: it is not a verball celebration of Gods excellencies that is the All, or principall part of his glory: if in word wee profess to honour him, and in works deny him, wee do but mock*

Tit. 1. 15. *God and deceive our own souls: No, then wee glorify our heavenly Father, when our works shine before others, Matth. 5. 16. when wee bring forth much fruit: John 15. 8. Phil. 2. 16. Nor is it a titular acknowledgment of Gods Kingdom, but a real submission to it, in doing what hee commands, and submitting to what hee lays upon us, wherein our Duty to him principally consists: this Petition then is the compleating of both the former.*

2. *Gods Will is the suprem rule of equity, Justice, mercy, and all goodness: This*

considered, there is Reason sufficient; why we should pray for ability to doe it, for this is the [*totum hominis*] the whole Duty of man, to God, to himself, and to others *Eccles. 12. 13.* Wee could not in fewer words express more as to our duty than in these; Gods Will being the [*Regula regulans*] the rule of the Law it self. It is a good expression of *Augustine*, *Injuria fit Deo, cum causam voluntatis Dei superiorem postulamus*: Wee injure God; when wee inquire after a cause superiour or antecedent to his Will: for consider, Gods Will (to speak of it according to our capacity) very much differs from Mans will; Ours is a blind but heady faculty, depending upon the guidance and dictate of a finite and fallible understanding: But in God it is his very Essence, considered as inclined and carried out to himself as the principall good, and to all other good in subordination to himself; not corrupted by a blind and dark understanding, but guided by infinite wisdom (the Will and Wisdom of God being not two distinct qualities in God, but only divers inadequate considerations of the divine Essence) nor in it self subject to headiness or mutability: So that Gods will being such, and we bring his by the most absolute title, 'tis fit wee should both make it our Rule, and desire grace to obey it.

1. (Which hath bin hinted) In regard of Gods absolute Sovereignty over us: since, as wee acknowledg in the former Petition his absolute Dominion, Is it not fit we should

next pray for grace to yield cordiall submission? Each of the fore-going Petitions say the very Preface, bespeaks this from us: for, If hee bee Our Father, wee should be subject to his Will and pleasure. But,

4. Because upon our doing, or not doing, his Will, depends our eternal happines or misery. Obedience is the only dore into heaven; and Disobedience is the black character of the Sons of perdition, *Eph. 2. 2. and 5. 6, 7. 2 Thess. 1. 7. Matth. 7. 21.* To do the Will of God speaks our Relation to Christ: *Mark 3. ult.* By doing the Will of God, I mean here, obedience to the Gospel as well as to the Law: for, as it is *1 John 3. 23. This is the command of God that wee believe on his Son Jesus Christ*——. And herein the decretive and preceptive Will of God concurr, I mean, that hee that doth the one shall be rewarded by the other. See *John 6. 29. This is the work of God, that ye believe on him whom hee hath sent*, (this is his will of precept): then *Verse 40. This is the will of him that sent mee, that every one which seeth the Son, and beleeveth on him, may have everlasting life*, (This is his Will of Purpose). So that, by doing the one, wee come to the good things determined by the other. Again such as do Gods Will hee bears *John 9. 31. Such abide for ever 1 John 2. 17.* So that you see, it is the main Interest of man to do, and his concernment to pray that hee may do, the will of God.

Use.

Pray this prayer: Make this your hearty Peti-

Peti-

Petition, and imitate the pattern here prescribed you. You see, how much your Interest and duty lies in it: do I need to add more? Consider two things that may excite and quicken you to be frequent and fervent in this Petition.

1. Gods will must be done, whether you pray for it or no; but to pray heartily that it may be done is no small evidence of a gracious frame of Spirit: Gods will may be done by us as it was by the *Jews* and *Herod* and *Pilate*, *Act. 4. 28.* and by *Cyrus* *Isa. 44. 28.* yet wee be no better than vile Sinners, or brute instruments: and it may be done upon us as upon *Pharoah* and others, yet for our punishment and condemnation; But cordially to desire and pray in the sense of the Petition, that it may be done by us and upon us, speaks the truth of grace in our hearts. None but they who are *born of the Will of God*, *John 1. 13.* can cordially and universally desire and pray this Petition. Naturally man may say, *Thy will be done*, but only the gracious soul can unfeignedly pray it.

Motiv.

2. 'Tis most irrationall to desire that our owne or others wills should be done; and most equitable, that wee should pray that Gods will may be done: *Should it be as thou wilt, according to thy mind*, saith *Elihu* to *Job* *Chapt. 34. 33?* Who are wee poor blind creatures, that wee should set our Wills against the wise and just and holy Will of God? Should his will who can will nothing

ing but what is just and good, give place to ours, who can will nothing that is good, without his enabling grace? *Phil.* 2. 13. *2 Cor.* 3. 5. How just is it, that his will should be our Rule whether wee consider him as our Creatour, our Sovereign, our Father &c? and besides, should ours be done, would it not be to our undoing (What greater plague, than for a people to be given up to follow their owne counsels, *Psal.* 81. 12? And, Is not the doing Gods Will the high road to glory, the straight path to everlasting felicity?

Direct. 1. For Distinction then (as in the former): Labour to understand the particular import of this Petition, and 1. Understand what is implied by way of acknowledgment: Chiefly two things.

1. Here is implicitly acknowledged the absoluteness and Sovereignty of Gods Will, which you may (in conformity to this Petition) express and enlarge upon: So that wee may express our selves in such Words: "Lord, I know thou art the Suprem Monarch, and absolute Sovereign of the world, all whose actions have no other rule but thine owne will, and thy Will no rule but thine owne infinite wisdom, justice, and goodness, and therefore it is impossible thou shouldst will any thing, but what is good and righteous. Therefore it is all the Reason in the world, that thou whose Dominion is most absolute, and whose will is most righteous, shouldst be obeyed and submitted

whose

to in whatsoever thou wilt to be done, either by us, or upon us. To this purpose you may borrow *Ephes. 1. 5, 9, 11.* which declares that God ordereth *all things* according to the counsel of his owne will. *Plal. 136. 6.* who doth what hee pleaseth in heaven and earth, in the sea, and in all deep places: *Job 33. 13.* Who is not accountable for any of his doings. Or in the words of *Nebuchadnezzar, Dan. 4. 35. &c.* Here you may amplify upon the purity, wisdom, Sovereignty, goodness and graciousness of his Will; as also upon the reasonableness of its being the Rule of the Creatures actions and obedience, that the Clay and Vessel should be at the Potter's disposall, *Isa. 64. 9.*

2. Here also wee doe implicitly acknowledge the indisposition and untowardness of our wils to yield obedience to Gods Will: and our proneness to do our owne will, rather than Gods; yea, that wee are led Captive by *Sathan* at his Will, *2 Tim. 2. 26.* This may afford large matter of confession, and confusion too. " Lord, I find in my self abundance of blindness and ignorance, so that I doe not know thy will, and (which is worse) when it is made known to mee, I find in my heart an utter indisposition and contrariety to it: Oh the pride, stubbornness, and stiffneckedness of my heart! How apt am I to quarrel at thy commanding Will when I should obey it; and at thy providential will, when I should submit to it? Loath I am that thy will should be
done

done when it thwarts mine: This you may express in the language of *Ephes. 2. 2, 3. Children of disobedience, fulfilling the desires of the flesh, and of the mind*: you may borrow the complaint of God against *Israel, Isa. 48. 4. an obstinate people, whose neck hath an Iron sinew, whose brow is brass*: here you may lament the Fall, that robb'd you of the holy freedom and conformity of your will to Gods, and your hearts became like *Nabal's*, dead as a stone, to any thing spiritually good. Here you may be very large and affectionate, this being the spring of all the sins and enormities of your lives.

2. Then labour to understand what is included by way of Petition: and these are (as before), Either,

1. Privative, for the removal of hindrances, which keep us from the knowing, obeying and submitting to the will of God, which Alas! how infinite are they? rather to be by you and every person bewailed, than by mee expressed: Oh what need have wee to pray that God Will heal all within us, and help against all without us, that sets us in opposition to his holy Will? you may reduce them to,

1. Inwards; such as are from within, and arise from a mans self: and these are as large as the whole body of sin, and as numerous as the members of that body. There is blindness in the understanding, that wee cannot know, *what is that good, and acceptable, and perfect will of God*, *Rom. 12. 2.* there-

therefore wee have need to pray as *Paul* *Act.*
9. 6. Lord, what wilt thou have mee doe? or
 as wee are taught *Job 34. 32. what I know*
not, teach thou mee——Again, there is
 Obstinacy in the will, wee have need pray
 that promise *Ezek. 36. 26. That God will*
take away our hearts of stone &c——There
 is in us weakness and inability to good,
 though a sinfull strength to doe evill: There
 are *θελήματα σαρκός* *wills of the flesh*, which
 oppose the will of God. Wee have need pray
 that God will make the weapons of his Word
 and Ministry strong and mighty to beat
 down *those strongholds, those imaginations,*
and high things in us——*2 Cor. 10. 4. That*
all within us may yield to Gods will, that
 wee may lay downe our weapons, and take
 upon us the yoke of Christ:

Eph. 2. 3.

2. Outward, viz. that Slavery which
 wee are in to Sathan, who hath blinded our
 eyes, *2 Cor. 4. 4. Captivated ours wills* *2 Tim.*
2. 26. and fill'd our hearts, *Act. 5. 3. working*
secretly in us the children of disobedience, *Eph.*
2. 2. Therefore wee have need to pray that
 Jesus Christ may come into our hearts there
 to destroy the works of the Divell. *1 John 3.*
8. That the stronger man may come and
 dispossess this strong man armed *Luk. 11. 21,*
22. May snatch us from the power of dark-
 ness *Col. 1. 13.* That wee being delivered
 from the hands of this and all our enemies,
 may serve the Lord in holiness and righ-
 teousness before him all the dayes of our life
Luk. 1. 74. Oh be earnest, even as a poor
 Turkish

Turkish Gally-slave would be for redemption from his Gally. This shall suffice to be spoken as to the privative Petitions; or impediments to be removed.

2. Positive: and those may refer to that two-fold Will (or rather two-fold conception of the will) of God I have *seen these*

1. In reference to the Will of Purpose, (which I told you was neither wholly excluded out of this Petition, nor in its whole latitude included in it) two things are principally to be begged.

1. That God will bring about his great and generall decrees concerning his owne glory and mans salvation, in his owne time and way: since hee hath revealed that hee will have a Church, that hee hath chosen a number out of the world which in time hee will gather to himself, that wee may and ought to pray, that hee will bleſs the means in order to the gathering his Church, and compleating the number of his sanctified ones: In a word (for I might here be infinite in particulars) all those gracious Purposes concerning the gathering, governing, defending, delivering, and saving this Church, which God hath in his word revealed by way of declaration or promise, may and ought to be the matter of our Petitions, For (I think I may safely say) prayer's walk is as large as the whole compass of the promises. Only wee must here be cautious that wee doe not tie up God to the fulfilling his purposes, and promises, in a time,

time, place or way wherein hee hath not bound himself to fulfill them. Wee must leave God as loose as hee hath left himself, and not add to his words lest wee be found liars, or lest wee be tempted to charge God as a liar. For Scripture-expression, the 2d. 72d. and 87d. Psalmes, and many other places, will abundantly furnish you.

2. That when Gods decrees and purposes are fulfilled upon us or others, they and wee may be taught submission and thankfulness; may learn old Eli's frame 1 Sam. 3. 18. or Aaron's ~~frame~~ 16. 3. Hezekiah's 2 King. 20. 19. or those ~~AE~~ 21. 14. for which wee may pray in their language, viz. that wee may be enabled to say from our souls in the darkest and saddest providence, as they did, *It is the Lord, let Him doe what seemeth good in his sight, or, The will of the Lord be done,* or, as Aaron there, may *hold our peace.* This is the proper Petition in reference to the Will of Purpose, and this indeed respects it in its whole latitude (at least so far as it any way relates to us): for though many things may come within the purpose of God, the fulfilling of which it may not concern us to pray for; yet it concerns us to pray for a suitable deportment under them when fulfill'd: That wee may be silent with David Psal. 39. 9. That wee may bless the Lord with Job Chapt. 1. 21. under Gods more severe dispensation; That wee may neither despise the chastning of the Lord nor be weary of his correction Hebr. 12. 5. but may
sub.

submit our selves cordially, cheerfully, universally under the mighty hand of God: 1 Pet. 5. 6. And then, on the other hand, when Gods gracious purposes are fulfilled upon us, or concerning our selves and others, wee should pray that they and wee may be enabled to make a thankfull acknowledgment, and answerable improvement. So that wee may to this purpose express our selves: "Lord, I know not what is in the womb of thy decrees concerning my self or others, only that whatever thou hast purposed it shall in the execution of it, be just and righteous, and I hope good and gracious: whatever it is, Lord, teach us a right deportment; let not mee or others lay Cross to thy will in any providence; make us willing that thou shouldst have thy will upon us though it may Cross ours: Let us see so much of Sovereignty, equity, justice, yea mercy and goodness in thy will, as may teach us to lay our hand upon our mouths, and where wee cannot apprehend to admire, to lay down our Wills at thy feet, &c."

In these two things, I conceive, consists the summe of what wee are to pray for in that respect.

2. But that which is more especially our concernment as to this Petition, is to pray for grace and abilitie to doe the commanding Will of God: in reference to which, besides the hindrances to be deprecated (which are partly the same as in the former Petitions, our requests may respect.

1. The helps, and enablements necessary to the doing of Gods Commands; amongst many these two principally.

1. Understanding and knowledge, without which it is impossible to doe them aright, borrow *Dauids* words. *Psal.* 119. 18, 34, 73, 125, 144. Pray as *Paul* for his *Ephesians* Chapt. 1. 17, 18. and 5. 17. that you may not be *unwise but understanding what the will of the Lord is.* Blindfold obedience cannot be acceptable to God.

2. That God will work your hearts, and your whole man into an obediencial frame, by taking away the stony heart out of your flesh, and giving you a heart of flesh: *Ezek.* 36. 26. that hee will strengthen you with might in the inner man. *Eph.* 3. 16. that our hearts may be so enlarg'd, that wee may run the way of his commandments, and so inclined that wee may keep his Testimonies, *Psal.* 119. 32, 36. that wee may see so much equity, taste so much sweetness in his commands as may draw out our hearts to a cheerfull obedience: that the Word may not only be delivered to us, but wee may be delivered up to it so as to obey it from the heart *Rom.* 6. 17. That though there may be many commands above our strength, yet there may be none against our will, to do: To this end we may plead the promises of the Covenant of grace such as *Jer.* 32. 40. and 31. 33. *Hebr.* 8. 10. and that gracious one *Deut.* 30. 6.

2. The manner of our obedience, which is expressed in this Petition [as it is in
Y Heaven]

Heaven] that, as the Angels and Saints glorified, so wee may obey : which do the will of God (that I may but lightly touch.) in this manner :

1. *Freely* and cheerfully without murmuring, in which respect the Angels are said *alwayes to behold the face of God*, Matth. 18. 10. that is, to stand wayting for their errand. Pray we for the like frame. *Psal. 119. 32.*

2. *Speedily* without delay : therefore wings are ascribed to them : What a speedy dispatch did one Angel make in *Sennacherib's Army* in one night 185000. Pray that wee may doe so *Psal. 119. 60.*

3. *Humbly* without disputing : If *Michael* durst not bring a railing accusation against the Divell when hee disputed with him about the body of *Moses*, much less dare they dispute the Commands of God. There's no answering again in heaven, nor calling in question any command of their Sovereign, pray that wee may doe the like ; that wee may more consider who commands than what is commanded : and be more solicitous about our duty, then what may follow upon the doing of it.

4. *Fully* without reservation : they (doubtless) fliee not at any command, be it never so difficult or painfull in the execution : pray, that we also may have respect

all Gods Commandments, *Psal.* 119. 6, 128.

5. Faithfully and sincerely without dissimulation : surely though they behold the face of God they are no eye-servants, they look not merely after applause and commendation : they neither falter nor flatter with God : pray that it may be so with us, that we may doe as *Hizekiab* professeth: *Isa.* 38. 3.

6. Zealously, not coldly and heartlessly : Can wee think those glorious Angels and glorified Saints, are so cold and frozen as wee are in the service and praises of their God? no surely : they are Spirits and therefore active, yea they are Seraphims, burning with scale, excellling in strength, doing his commands. *Psal.* 103. 20, 21. pray that wee also may not be flaccid, but fervent in Spirit serving the Lord, *Rom.* 12. 11.

7. Constantly; without intermission or weariness. In *Jacob's* ladder the Angels were all either ascending or descending, none standing still : this hath been the work of Angels from the beginning of the world, and shall be theirs and the Saints glorified to eternity, yet no weariness or interruption. Pray we, that wee may be thus stedfast, unmoveable, always abounding in the work of the Lord; since wee know our labour shall not be in vain in the Lord, *1 Cor.* 15. last.

Direct. 2. Get a frame of heart suited to
Y 2 the

the matter of this Petition : that wee may not only say, Thy will be done, but that wee may pray so, *i. e.* it may be the breathing of our hearts. Which are then in a right tune to put up this Petition, when

1. Wee are in a posture ready to meet God in a submissive subjection to every act of his Will of purpose, even that to which we are naturally most averse: he that prayes that Gods will may be done, must be ready to submit to it, when it is done. Prepare therefore in this respect to meet God, *Amos 4. 12.* else it is gross dissimulation. And in this respect how much are wee defective, how impatient are wee to have our wils crost and thwarted by the execution of God's? Like that froward King, *2 Kings 6. 15.* who would *wait on the Lord no longer*: how ready are wee to curse God to his face when hee crosseth us in our impetuous desires and too vehement expectations? Oh, but it would become us to bring our hearts in all things to that frame that wee may say, *If the Lord will,* as *Jam. 4. 15.* and to rejoyce when Gods will is done, though our desires be not fulfilled.

2. When wee have a frame of heart as wide as Gods precepts: when we resolve to have respect to all Gods Commandments, *Psal. 119. 6.* 'Tis damnable Hypocrisy when wee pray that Gods will may be done, and yet we doe our owne: consider therefore, what is the will of God. *Mich. 6. 1.* *1 Thess. 4. 3. and 5. 18.* &c. In a word, to fear God

God and keep his Commandments. Pray that you may do, this with a full resolution and purpose of heart to do it: Then wee pray this prayer aright, when wee desire to know the will of God that wee may doe it, and when wee endeavour to doe what wee know of it, and are prepared to doe, what wee yet know not, when it shall be revealed to us.

CHAP. VII.

IV. PETITION.

Give us this day our dayly Bread.

THUS much of the Petitions immediately respecting God and his glory: I now proceed to those which respect our selves either 1. As to our bodies, and the things of this life, In the 4th. 2. Our souls, and our spirituall and eternall good, in the 5th. and 6th. Which I shall speak in in the same Method I have done to the former.

Quest. It is worth our enquiry, Why this Petition for temporals, is put before those for spirituals, since wee are commanded to *seek first the Kingdom of God and his righteousness*, Matth. 6. 33?

Y 3

Answ.

Ans. 1. It might be replied that in the three first Petitions we have sought the Kingdom of God——. For though those Petitions have a more speciall respect to God, yet so as that our chief-good is intwisted therein together with Gods glory. But.

2. That command of *seeking first the Kingdom of God* (as hath been hinted) doth not so much enjoin the order of the Petition (or other wayes of seeking) as the ardour of affection. First, that is, chiefly, principally, with the greatest intenseness of desire, and industry. Besides,

3. It is sometimes the manner of Scripture to dispatch that first which is of the less concernment: And,

4. Outward things of necessity to the preservation of our beings are requisite in order to spirituals: the soul while in conjunction with the body needs the body's help as its instrument, and the body in order to this helpfulness must have necessary supports of food and rayment: it is exceeding clamorous, and will be attended; the necessities of nature must be supplied, else it will hinder the soul's operations. Therefore it hath pleased God out of his indulgence to us, to allow us the seeking of these things next those that concern himself; that these being laid in, we may with more cheerfulness attend the services of himself and of our souls. As our Saviour cured corporal infirmities to draw men to look to him for the cure of spirituall. By this means outward things are made

Ut mentes
nostræ
quasi per
scalas à
terrâ in
cælum
conscen-
dant. Cal-
vis.

made a step to spirituell: as it is an argument of Gods condescension, so it is a help for us to ascend by to heavenly things. This, for the Order of this Petition.

In the words wee have. 1. The Petition *Give us &c.* 2. The limitations which are such as respect.

1. The time *σήμερον this day*, not for years, or life. 2. Quality, *bread* not quails, dainties. 3. Quantity *ἐπιούσιον*, *daily* (wee render it), the word signifies so much as is needfull for our subsistence.

[*Bread*]. We hinted before that bread is put by a *Synechdoche* for all necessities relating to this life: that which is called *food convenient* or the bread of our allowance *Prov. 30. 8.* and under this, all other things of the like nature and necessity are included: as Rayment, habitation &c. And withall, the blessing of God without which all these are as nothing. So that whatever is necessary for our sustentation, and that with the blessing of Heaven upon it, is that which is here understood by bread. Explicat.
See Hagg. 1. 6.

[*Daily*] i. e. that which is needfull for the day, or (as before) that which is necessary and convenient for the upholding and nourishment of nature. Not supersubstantial (as the Vulgar Latine) for wee are not to think that in this Petition, the Eucharist or Sacramental bread is meant, as some have imagined because they thought that in so short a form there should be no mention of earthly things, how then should this form

*Panem indigeniæ.
Syr: diei necessarium, Pers.
Calvin.*

be perfect when the Scripture els; where warrants us to ask them? besides that the word will not bear it: ἐπιπόσιον *Græcis* propriè significat, *Quod nobis sustentandæ opum & accommodatum est*, That which is accommodated to the sustentation of nature, &c.

[*This day*] It hath been supposed by some that two distinct things are asked in this Petition viz. 1. Life it self in those words

[*This day*] 2. The things of this life, [*our daily bread*] though I will not deny the Truth of the thing viz. that life as well as the things of this life, is asked; yet I see no reason so to parcell the words; and hee that looks into the *Greek Text* will easily see that it cannot bee: for they run in this order. *Give us our daily (or necessary) bread this day: i. e. for this day: so that it is (as I have hinted) a limitation of this Petition as to the time for which wee ask it.*

[*Our*]. Bread is called ours, not that God owes it us, but because by his bounty it is appointed and destinated for us, besides [*Our*] that is, that which wee come by in a way of industry, or at least in a lawfull way: according to that 2 *Thess.* 3. 12. *eat their [Owne] bread: i. e. gotten by their lawfull labour and diligence: So that this gives us a hint of that law, Gen. 3. 19. In the sweat of thy face &c.*

[*Give us*] This imports (what is hinted before) that all our labour can neither procure us bread, nor make it or any other creature wholesome and nourishing to us without

without Gods blessing. That neither the earth can yield, nor money buy, nor friends bestow it without Gods giving it us : that which is sufficiently hinted *Hos. 2. 21, 22.* *I will hear*——*q. d.* If God be deaf to the creature, it will be deaf to us. More will be said to these things, in the Application.

Desir. 9. Necessaries, for this life may and ought to be ask't of God, but with due limitation. Bread may be beg'd at heavens door, but so that wee keep within the restrictions hinted in this Petition : and here, I shall briefly enquire. 1. Why they are to be asked? 2. With what limitations?

Quest. 1. Why are temporall things or necessities for this life to be sought, by prayer? A Reason or two shall suffice.

Reas. 1. That hereby wee may acknowledg that both the having, and comfort in the having, of outward things, depends upon Gods bounty and blessing : that we neither have any right and title to them without Gods leave, nor can tast any sweetness or comfort in them, without his love : all our benefits are of Gods bounty : *of him*, as well as *through him*, and *for him* are all things. *Rom. 11. 36.* Hee is the giver of every good and perfect gift *1 Jam. 1. 17.* hee challengeth a propriety in all things *Psal. 50. 10.*——*13.* This propriety wee ascribe to him, by asking them of him.

2. That wee may be both enabled and engaged to glorify him with, and for them :
And

And so this, as all the other Petitions, hath the respect of a means to the first as its end: *Phil. 4. 17. Paul received their bounry, not because hee desired a gift, but hee desired fruit that might abound to their account.* So wee must desire these things not only or chiefly for our want of them, but that wee may have occasion thereby to give God the glory of them: indeed, God allows us to ask for the supply of nature's necessities, but religion and ingenuity should teach us to propose a higher end than that, in our asking: and if wee must *eat and drink*, then wee must ask what wee eat and drink, *for the glory of God:* 1 Cor. 10 31.

Quest. 2. What are the limitations with which wee must ask outward things? These are partly hinted in the very Petition, yet give mee leave more particularly to single them out. It is therefore required,

1. That wee ask them only so far as they may be subordinate to the things beg'd in the former Petitions (this I gather from the order of this Petition). So that the advancement of Gods glory, the coming of his Kingdom, the doing of his will, must be our square and measure in desiring and asking these things. This condition should be alwayes implied, and, occasionally, expressed in our prayers for Outwards. This is the sense of *Agur's* prayer *Prov. 30. 8, 9.* as if hee should say, Lord, proportion my outward estate in such a measure as may render

render mee more prompt and ready to glorify thee, and obey thy Commands.

2. That wee ask them in few words: Christ hath taught brevity, both in that hee comprized them all in one Petition, and reduced them all to one word *viz. Bread*; intimating to us that wee should not be so particular in them as in spiritualls: As to heavenly things the more particular, the better; but in these temporal we should not extend our prayers beyond those few necessities here implied under one word *bread*, and by the Apostle in two words *food and rayment*: 1 Tim. 6. 8. However, if our necessities or afflictions be such as may draw out larger prayers or complaints, yet wee must keep our affections within their due limits; to much this Petition teaches:

3. That they be not more than necessities we aske: 'Tis bread, not dainties, not varieties, not superfluities, wee are taught to ask. Bread being of all externals most necessary, and the most common and ordinary food. But here wee may consider a two-fold necessity, or measure of necessities.

1. As to our Being, and to the very support of our life, so the measure is alike to all, that is, so much as may satisfy nature, or so much as may conveniently nourish us, signified by the word *ἐκτρέφει*.

2. As to our condition, and the Station wherein God hath set us, and so that which may be superfluous to one, may be but necessary for another: as to a publick person,
a Ma-

a Magistrate, or one upon whom many have dependance, more may be necessary both as to the maintaining of his dependants, and himself, according to that state or condition, wherein God hath set him. Only his wee must beware, whatever our condition be, that wee neither through wastfulness make, nor through insatiableness or wantonness esteem that, to be necessary which indeed is not.

4. That wee ask them not peremptorily, but with submission to the Will of God, that's the limitation in begging the prevention of evils, or the bestowing of good things relating to this life, *Matth. 26. 39. 42. Nevertheless, not as I will, but as thou wilt:* and it is intimated in the connexion of this with the former Petition: *If the Lord will* must be the guide of all our designs, and the limitation of all our desires: *Jam. 4. 15.*

The Arab
Version is
corrupt,
*Panem era-
Riaum da
nobis hodie.*

5. That wee ask them not with a solicitous anxiety, for the future, but only the present. We are limited to *this day*, and *Matth. 6. ult: Take no thought for the morrow*——Not but that we may both desire, and moderately endeavour after a competency for our life, and conveniences for posterity, *1 Tim. 5. 8. Gen. 41. 34. 2 Cor. 12. 14.* but wee must neither immoderately thirst, after nor excessively hoard up these earthly things: nor should wee murmur or repine, if wee have not in our hand a visible sufficiency for life: *Much goods*, and those *laid up*, and that for *many Years* was the rich mans

mans sin and folly, and especially that hee did thereupon charme his soul into a sleep of carnall confidence, and security: *Luk. 12. 19.*

6. And then what wee ask, must be in a way of begging not claiming, 'tis Give not Pay us: and we must withall remember our usuall saying, Beggars must not be choosers. He that deserves nothing, and worse than nothing, should be thankfull for every thing. Remember, wee have forfeited all, 'tis indulgence if any thing be given us, 'tis but justice if wee be denied in what wee ask: God is debtour to none, and therefore all hee gives is of his bounty; but wee lie open to his justice, and therefore all hee gives us is both of bounty and merer: Be not therefore peremptory with God, claime not any thing, disclaime thine owne worthiness of any thing; learn so to ask, that, if the thing be granted, thou mayest ascribe all to mercy; if denied, thou mayst subscribe to Justice.

Let us suit our Petitions for temporals to this pattern: Pray for them, but so pray as you are here taught to begge them: For,

Mott: That outward blessing is doubly sweet which is the return of prayer: hee that can so look on his outward things, cannot but both tast more than others in them, and doe more with, and for them. Prayer both fetches the blessings and a blessing upon them. *1 Tim. 4. 5. Every thing is sanctified by the word and prayer: 'tis true; Eccl. 9. 2.*

No

No mans knows either love or hatred by all that is before him : outwards are no evidences of the divine speciall love. But when wee
 1 Sam. 1. can call them *Samuels*, Askt of God, they
 20. carry a more then ordinary impress of
 Gods favour upon them, especially if (as
 28. she her *Samuel*, so) we do give them back
 to God by way dedication and thankfull im-
 provement : There is some difference be-
 twixt having and enjoying : *Ecc. 6. 2.* To
 some God hath given riches, wealth and
 honour——but giveth him not power to eat
 thereof. A plague indeed ! to Tantalize in
 the fulness of outwards, to be poor with
 abundance, but now where outwards are
 given in, to prayer, ordinarily they are
 improved by prayse, and enjoyed with com-
 fort : *The good-will of him that dwelt in the*
 Deut. 33. *bush* is more then all the rest of *Joseph's*
 16. *blessing*, and multiplies each particular a
 thousandfold : this is more legibly written
 upon those good things, that prayer ob-
 tains. Ask them then, but keep to your
 pattern : for,

Mot. 1. To ask otherwise is to tempt God,
Psal. 78. 18. that is, to try what God can
 or will do, and that is very provoking :
 God loves to be urged with, but not beyond
 his promises : Seldom doth too much eager-
 ness and importunity in asking temporals,
 pass without some remarkable token of Gods
 displeasure. And

2. It is to ask that which is hurtfull to
 ourselves : *Rachel* is set upon having children

Gen.

Gen. 30. 1. God gives her a *Ben-oni*, a Son of Sorrows, and it costs her her life. *Chapt. 35. 16, 18.* *Israel* will have quails, and they have them with a vengeance: they have their hearts desire, but *leanneſs* is ſent into their ſouls: *Pſal. 106. 15.* Therefore be ſure to keep within the preſcribed limits:

Direct. 1. Labour well to underſtand what is implied and included in this Petition. And here,

1. Some acknowledgments are made; as,

1. That God is the ſupreme proprietor and abſolute Lord of all the creatures: this acknowledgment wee may make in *Davia's* words *Pſal. 24. 1.* or *1 Chron. 29. 11, 12, 14, 16.* Yea, herein wee acknowledge that even what wee have is his, ſince even thoſe that have dayly bread (and more), are taught to ſay *Give us*——which is an implicit acknowledgment that they may not warrantably uſe what they have, till they have ask't Gods leave; nor can comfortably uſe it, till they have beg'd his bleſſing: ſo that you are, in compliance with this Petition, to acknowledg God the owner of all things; elſe, What ground have you to ask them at Gods hands?

2. That wee have by the Fall forfeited all our right to the creature, and deſerve either to be wholly deprived of them, or to have them curſed to us in their uſe: So that when we come to ask any outward bleſſing, we ſhould come in ſuch ſelf-condemning language

guage as this: Lord, we confesse wee are as so many condemned Traytours or Malefactors, such as deserve not life, muchless the good things of this life; But since it hath pleased thy Majestie to indulge us so far as to give us our lives, Oh deny us not that which may make our lives comfortable to us: True, Lord, wee have forfeited that title and Interest which thou didst graciously vouchsafe us at first, and therefore wee must come upon a new score; we cannot use them lawfully without thy leave, nor tast sweetness in them without Thy blessing &c.

3. That all our pain and toyle for the getting of outward things is vain, except God give them in, upon our labour, and industry. *Psal. 127. 2, 3. That it is in vain to rise up early, lie down late, and eat the bread of sorrow: that though we sow much we shall reap little, that God can blast our Corn in the field, blow upon it in the Barn or Garners, and when wee earn wages, wee shall but put it into a bagge with holes, except God attend our endeavours with his blessing. Hag. 1. 6, 9. And when wee have got any thing, it is not in our power to use it, to his glory, or our owne advantage, except hee give us power to doe it: Eccl. 6. 2. wee shall eat our bread all our dayes in darknesse and discomfort Eccl. 5. 17. and our immoderate care will only pierce us thorow with many sorrows, 1 Tim. 6. 10. Wee shall labour in the very fire and weary our selves for very vanity Habb. 2. 13. except the Lord bless our labours.*

2. Some

2 Some Particulars by way of Petition are included: The principall wherof (together with their limitations) take in the following particulars.

1. That it will please the Lord to preserve our lives so long as hee sees good in his infinite wisdom and as may make for his glory and our good: this is necessarily included; for, To what end doe we ask bread, but in order to the sustentation, and preservation of our lives? So that in begging bread, we do much more begge life: Borrow *Dauids* words to this purpose, *Psal. 119. 175. Let my soul live and it shall praise thee: or the prayer of Hezekiab, Isa. 38. David asked life Psal. 21. 4.* So that our request must be of this import; Lord, let mee live till I have done thy work, and the work of my owne soul &c.

2. That hee will give us so much of the good things of this life, as hee sees convenient, viz. food, rayment, protection, health, habitation, &c. These things, so far as they are necessary wee may begge, as *Jacob, Gen. 28. 20, 21. If the Lord will keep mee, and give me bread to eat and rayment to put on &c.* Thus *Agur, Prov. 30. 8, 9.* hee prayes against the extremity of poverty; so may we, with submission: since, O Lord, there lie so many Temptations in a necessitous condition, as Theft, lying, envying, murmuring, and taking indirect wayes for the supply of nature's urgent necessities; deliver me (if it may stand with
Z thy

thy good pleasure) from a condition so urged and encompassed with temptations; bestow such a measure of outwards (if thou see'st it good for mee) that I may be rather helpfull them needfull, since thou hast said, *It is a more blessed thing to give than to receive.*

3. That in order to the attainment of these things, God will make us carefull and conscientious in our places and callings, and attend our labours with his blessing: and that hee will keep us from unlawfull and unwarrantable wayes of getting. This Petition is not a Petition of idleness, but of engagement to labour and industry: as hath been hinted, every Petition (and so this) is an obligation to endeavour. Pray therefore that *he that stole may steal no more, but labour with his hands the thing that is good*, Eph. 4. 28. 2 Theff. 3. 12. and that hee will not blast or blow upon, but bless and smile upon our lawfull endeavour: That hee will so hear the heaven, that it may hear the earth, and the earth may hear the corn and wine, and they may hear us, so as to sustaine nature, and supply our necessities. *Hos. 2. 20, 21.*

4. That hee will add his blessing to, and *first* teach us to depend upon ^{his} for his blessing upon all our outward enjoyments: upon this account the richest as well as poorest have need to pray this Petition. Bread is but a stone, drink will not quench our thirst, rayment will not keep us warm; nothing will be to us; what it is appointed to be without Gods blessing: So that all must be
 an di-

sanctified to us by the word and prayer,
Tim. 4. 4, 5. that wee may use the good
 things of this life not only by Gods leave,
 but with his love: Give us our bread imports
 more then, let us have our bread: it intimates
 a desire to see Gods hand in our obtaining *this*
q. d. Let us see it come from thee: Let us see
 it as a Benjamin's mass come from thy Table:
 let us read much of thy love in our dayly
 provision, and so bless it to us, that each
 creature may serve us in its capacity.

5. That hee will enable us in every con-
 dition to depend upon his providence: *q. d.*
 Help us to look up to, and depend upon
 thee: If we have little or nothing, let us
 wait on thee for supplies; if much, yet let
 us not trust in uncertain riches, but in the
 living God who giveth us richly all things to
 enjoy: 1 Tim. 6. 16. That, if riches increase,
 we may not set our hearts upon them, Psal. 62.

10. Oh this is a desirable frame, and upon
 this account the rich have more need to pray
 this Petition, that, amidst their worldly
 enjoyments, they may rely on God, as if
 they had nothing at all: Necessity will
 prompt the poor to depend on God, but it
 must be grace, and a good measure of it, that
 must put the rich into a right frame in this par-
 ticular. This seems to be fairly implied in this
 Petition, as Luke reads it, *Rich necessities day*
by day, q. d. Though we have bread for our
 lives, yet let us so seek it, and wait for it,
 and for a blessing upon it, at thy hands; as
 if wee were like day-labourers, that have not

a peny to buy them food till they have earned it, so wee not a bit to put in our heads till wee have beg'd it.

6. That wee may be contented with, and thankfull for, that pittance and portion of outward good things which God hath allotted us : that we may be able to say as David, Psal. 16. 6. *My lines are fallen to mee in a large place, I have a goodly heritage* : not envying those who have a larger share of these things than our selves : This is implied in that wee call it OUR bread, i.e. fit and convenient for us : and whereas we say *Give us*, we seem to intimate our not deserving it, but expecting it only as a free-gift, which must needs (in reason) teach us contentedness and thankfulness with what hee gives, since if hee give us nothing he is not unjust, if any thing, bountifull.

Direct. 2. Labour for a frame of heart suitable to this Petition ; that, in praying it, there may be a harmonious concurrence betwixt your affections and expressions. Therefore,

1. Get a practical belief of that great Truth *Jam. 1. 17.* that every good and perfect gift is from above, and cometh down from the Father of lights———else wee but dissemble with God while wee seek them at his hands : and here how many fall grossly ? they pray to God in this form, *Give us this day* ——— yet rely upon their owne endeavour, or upon other carnall confidences :
and

and when they have attain'd any thing, they ascribe it not to God, but *sacrifice to their owne net, and burn incense to their dragge* Habb. 1. ult. such doe but mock God when they pray this Petition: You must have a practical perswasion, that you can neither have nor enjoy any outward blessing a right, without asking it of God: and when you have it, that God can either take it from you, or curse it to you: so that in the fullness of your sufficiency you shall be in straits, Job 20. 22. That it is the blessing of the Lord, more then the endeavours of man that maketh rich, Prov. 10. 22. and that *man lives not by bread only, but by every word (of blessing) that proceedeth out of the Mouth of the Lord, Deut. 8. 3.*

2. Get a frame of heart abhorring all unlawfull wayes of getting, hating the wayes of unrighteousness, and resolved to wait and depend on providence in the use of warrantable means. What notorious impiety is it, to pray to God to give you bread, and then to take the Divels counsell and the course he prescribes for the getting of it? Our Saviour would not (though hee could) *change stones into bread*, because hee would not gratify the Divell tempting him to goe out of the way of providence, *Matth. 4. 3, 4.* when you get by fraud, oppression, over-reaching your Brethren &c. you contradict your prayers: what damnable Hypocrisy was that *Zech. 11. 5.* to get by murder and oppression, and then to ascribe it upon God,

and say *Bliss'd be the Lord, for I am rich*: And no lets it is to ask of God, and seek it by the Devils help: In thus doing, you ask Gods leave, and then take it whether hee will or no.

3. Get your hearts prepared with patience and contentment to sit down with what God affords you, you must be moderately both prayerfull, painfull, and carefull *Prov. 27: 23*. But if God deny his blessing, or doe not Crown your labours with that fullness as hee doth others, you must be patient, contented, and thankfull. Get a frame like that of David, *2 Sam. 15. 25*. *If the Lord delight in mee, so, if not, so.* Like Paul's *Phil. 4. 11, 12*. Learn to abound and to want, and in all estates to be thankfully contented: be not like some sturdy unthankfull beggars, who if you give them nothing, will goe away railing and cursing: or, if not what or how much they expect, will throw it in the face of him that gives it: and to work you into this frame, I know no considerations or helps more effectuell then these two.

1. To consider seriously, the vanity, vexation, dangers and temptations, that attend these things; especially when our portion is greater than others: Oh, how hath prosperity kill'd us ten thousands! So that *Agur* fears and prayes against it, *Prov. 30. 8, 9*.

2. To get assurance of these better and more durable riches: hee that hath tasted that

that old wine will not much-eare for this new: hee that hath his eye and heart full of heaven, will be satisfied with a little on earth: *David* desires to be none of those who have their portion in this life, and whose bellies God fills with his hid treasures, *Psal.* 17. 34. And why? because hee was assured that when hee awaked (out of the sleep of death) he should be satisfied with Gods image. So much for this Petition.

CHAP. VIII.

V. PETITION.

And forgive us our trespasses, as wee forgive them that trespassed against us.

THis and the following Petition relate to our souls: in this wee, beg deliverance from evils past, in the other from evils to come. This is a Petition for justification, that for sanctification, some have observed that whereas the three Petitions relating to God have no connexive particle, these three are tied together with a conjunction, [*And*] forgive us——[*And*] lead us not, teaching us, not to content our selves in the first, or second, without the third also.

In the words you have 1. The thing Petitioned,

tioned, forgiveness. 2. An encouraging ground of asking it, *as we forgive them &c.* Luke hath it thus, *for wee also forgive our debtors.*

Explic.

[*Trespases :*] ὀφειλήματα *debts*, which Luke calls τὰς ἁμαρτίας, *sin*s, trespasses, deviations, or (as the word imports) missings of the mark. What debts are, properly so called, I need not tell you; some, it may be, know by woefull experience; but how sins are called debts is not so obvious to every ones understanding; for it may seem strange, that that should be called a debt to God which is an offence against God. Therefore know, that Debt is here put figuratively and improperly. And in reference to God our debt is twofold: Either,

1. Direct and immediate, which results from our relation to God as his creatures; and that is Obedience: *Rom. 8. 12. we are debtours, not to the flesh*——the opposition is implied, but to God: Now this is not the debt here meant, wee may not pray to be absolved from our obedience, that's a debt God will never remit, so long as our Relation of Creatures and subjects to him abides.

2. There is therefore a secondary and consequential debt, arising from our non payment and failure in the first; viz. satisfaction to be made, either, by doing or suffering; thus all punishment due to sin, temporall, spirituall, or eternall, is called a debt, because wee are obliged and bound to the payment of it; so Death is termed a debt: Now here,

here, in calling sins a debt, is a Metalepsis or Complication of Tropes. For here is 1. a *Metaphor* borrowed from one that owes money, or any other thing: 2. A *Metonymy*, the cause put for the effect: none will be so absurd as to think sin it self a debt to God, but it is the cause of a debt; that is thereby wee become liable to suffer the penalty of the law, for the non-payment of our first debt of obedience. The sense is: Forgive us our sins, whereby wee are indebted to the Law, and bound over to abide the penalty of it. This *Metaphor* frequently occurs in Scripture. *Luke* 13. 2. there those that are called *ἁμαρτωλοὶ*, *Sinners*, are *Verse* 4. called *οφειλέται* *debtors*. See *Matth.* 23. 16. 18.

[*Forgive*] *does*: a word used very frequently in the New Testament: signifies to *dismiss*, let loose, or send away. A word borrowed from the releasing debts, cancelling bonds, or letting loose prisoners: The same thing is expressed by divers other like Phrases in Scripture: as by Gods *casting our sins behind his back*, *biding his face from them*; *passing them by*: putting them away from him as far as the East is from the West: not imputing, not beholding, not remembering them: blotting out; purging with *Hylop*: &c. In short, forgiving or pardoning of sin, is not, a taking away the very fact done, that's impossible in nature: though God may esteem or count it as not done, yet hee cannot make it, not to be done, since to be done and not to be done

is a plain Contradiction : [*Semel factum, infectum fieri nequit*] nor is it a taking away the sinfulness of the fact : for the fact remaining, so and so circumstantiated, it cannot but be in it self a sinfull action. i. e. it carries in it a deformity to the divine Law : Nor is it a separating the guilt from the fact, that is, its obligeing nature to punishment : so long as the fact is, and is sinfull, so long it hath guilt annexed to it : But, To forgive, is, not to impute this sinfull, guilty fact to us, not charging it upon us to our condemnation : so that the sense is ; Lord wee have a numberless number of trespasses, which thou mayst justly charge upon us ; but, O remember them not against us ; let them be (in reference to our punishment for them) as if they had never been committed, cast them into the depth of the Sea : &c.

*punish
must*

[*As wee forgive——*] Luke hath it *et dicitur* : for wee also : which wee are not so to understand as if by our forgiving others wee put an engagement on God, to forgive us, but only as an encouragement on our parts to ask it : its true indeed, that it is a condition without which God will not forgive us, though not a meritorious cause or reason for which hee ought in justice to forgive us : it may be an argument wherewith wee may plead with God for pardon, and it is drawn [*à minori*] from the less to the greater ; Thus : Lord, we that are creatures, whose mercies are but the mercies of

of creatures, find our hearts drawn out through thy grace to forgive offences done against our selves : therefore we are humbly bold to beg that thou whose mercies are the mercies of a God (that is infinite ,) wouldst forgive us : for, though all injuries done to us are incomparably less then the least injury wee have done to thy Majestie ; yet wee know , there is as great a disproportion betwixt thy mercies and ours , as betwixt the injuries done us by men , and those done by us to thy Majestie : *Thy thoughts are not as our thoughts* : this is hinted in that Parable *Matth. 18. 23.*——We may observe a two-fold disparity. 1. In the Creditors ; there is a servant indebted to a King , and a servant indebted to his fellow-servant. 2. In the debts ; the servant owes the King 10000. Talents that is as some computit. 1875000. Pounds : his fellow-servant owes him 100. Pence , which of our money is computed to 3^l. 2s. 6d. Now as the King is exceedingly more magnificent , to forgive that greater debt , whereas the penurious servant will not remit that smaller debt to his fellow-servant ; so (and far more) is the disproportion betwixt injuries done to God and to us , and betwixt Gods mercies and ours : so that you see , in what sense the argument is used , [*As wee forgive*] noteth not *parity* but *similitude*. In short , the force of it may be thus expressed : Lord , we experience the effect of thy grace upon us inclining us heartily to forgive offences done

A Talent
187^l. 10s.
A Penny
7d. ob,

done against us, we know the same grace is infinitely more in thee, therefore we are humbly bold to beg and expect forgiveness at thy hands.

Quest. But doth not this seem to put an obligation upon us to forgive all kinds of injuries done to us, and if so, 'tis [*durum sermo*] a hard condition indeed, and may expose Christians to injuries and ruine.

D. bitores:
hic vocan-
tur non pe-
cuniarum, vel
officii ali-
cujus, sed
qui ob i-
latas inju-
rias nobis
sunt ob-
noxii. Cal-
vin.

Ans. Not so: we may both require debts due to us, and, if necessity require, we may right our selves by Law; having only a desire of justice in our eye, yea in lawfull warre, we may kill our enemy and yet forgive: Take these restrictions. *As wee forgive*, that is,

1. Have inclinations rather to forgive, than to right (muchless revenge) our selves, except necessity of self-preservation, or preventing our own ruine, enforce us to other courses: this is the lowest and absolutely necessary condition of being forgiven by God, that wee have a far greater propensity to forgiveness, and that wee be drag'd by meer necessity to use rigour.

2. That wee doe actually forgive all injuries that may be forgiven without manifest dishonour to God, wrong to others, or very great injury to our selves.

3. That even then when wee are necessitated to right our selves in any Kind, wee doe it not out of spleen or passion, or any other sinister or private respect, but for
Gods

Gods glory ; the good of others , or the just reparation of our name , estate , person &c. And for amendment of those (if possible) who have done us the injury : so that the trespasses which we are to forgive others , are not debts , properly so called , but injuries and offences , and the forgiveness required is not absolute ; but with these limitations. I now proceed to the Doctrin of this Petition , which shall be this.

Doctr. 10. Remission of sins is to be sought of God, and may be hopefully expected when it is in the frame of our hearts to forgive others : it is needless to insist upon the proof of this so plain and pregnant Truth , which shines in its owne light : and hath the concurrent testimony of all the Saints in their practise : That it is to be ask't of God and him only is plain *Mark. 2. 7.* I shall briefly answer two Queries.

Quest. 1. Why is forgiveness to be sought by prayer ? Reasons might be multiplied , Take two of many.

1. *Reas.* God hath made humble confession and Petition a condition upon which (though not a cause for which) hee will forgive Sinners , *Prov. 28. 13.* *hee that hideth his sins shall not prosper , but hee that confesseth and forsaketh shall find mercy ,* 1 *John 1. ult.* *Psal. 32. 4.* there *David* declares his owne experience that when hee purposed to confess his transgression, God forgave the iniquity of his sin , and then *V. 5.* *For this every one that*

is Godly shall pray unto thee &c. q. d. This my experience, shall be others encouragement : and what lower terms can we imagine, should God condescend to? Should not a Rebelle before hee be taken into favour, humble himself in the acknowledgment of his fault, and beg pardon? Now upon this condition (next to faith in Christ) God hath promised forgiveness.

2. Prayer is the generall Condition of obtaining that and every other mercy : and this is one of the speciall mercies of God ; therefore to be sought in this way : The rule is, *If any man lack, let him ask,* Jam. 1. 5. Now, forgiveness is the first mercy in the Gospel-Covenant, and that without which nothing else can be mercy. This turns all into mercy, or takes away the sting of every affliction, *Isa. 33. ult. The Inhabitants of Sion shall say I am not sick, the people that dwell therein shall be forgiven their iniquity:* the import may be this; being forgiven their iniquity, sickness shall not be sickness to them; they shall be in a manner insensible of it, so that sin being the grand evill, the guilt the saddest burden, and consequently pardon the greatest mercy, at least the leading mercy, 'tis fit we should seek that in the same way as wee doe all other mercies.

Quest. 2. But why is the condition of forgiving others urged, rather than any other? 'Tis certain, that faith and repentance are necessary conditions in order to pardon, why then

then is it not, As wee beleeve or, as wee repent? Our answers here, can be but probable, Take two.

Ans. 1. Those conditions doubtless are included, though they are not expressed. As for Faith, that is a previous condition to the acceptable performance of any duty *Hebr. 11. 6.* and more peculiarly requisite in prayer *Jam. 1. 7.* So that this condition of beleeving in order to remission, is sufficiently implied, in that we are taught to seek it by prayer, since every prayer must be the putting in suit of some promise, and no promise can be pleaded aright without faith exercised in it, the very asking then doth import Beleeving: and for Repentance that's included in the implicate confession of sin made in this Petition; since confessing and forsaking (which are the summe of true Repentance) must goe together in that soul that hopes to find mercy, *Prov. 28. 13.* These conditions therefore are included as previous qualifications in him that begs pardon: besides that, they, being means in order to forgiveness as their end, are together with it, included in the Petition, according to the third of those propositions I layd downe before I came to speak to the Petitions in particular. But.

Ans. 2. Why this of forgiveing others is expressed, rather than any other; The probable Reason may be.

1. Because of the suitableness of this condition to the thing Petitioned for, wee ask forgive.

forgiveness, and plead our owne forgiving others, so that herein wee desire a kind of retaliation, which is alwayes thought the highest equity: By asking it upon this Condition, wee begge to be dealt with, as wee our selves deal with others, that if wee shew no mercy, wee may find none.

Hoc mo-
do voluit
Christus
absolutio-
nis nostræ
fiduciam
quasi im-
presso si-
gillo me-
lius ratam
facere,
Calvin.

2. And this possibly may be a more sensible evidence of our faith and repentance, which in themselves are not so discernable, and therefore not so pleadable: Faith and Repentance are more hidden things: 'tis easy for a man to deceive himself and others about them (though I would not be understood as if I thought it impossible for a man to be certain hee hath them without immediate revelation) but this is easily discernable both to our selves and others: wee can observe whether our hearts swell with rancour and revengefulness, or whether they melt into love and reconcileableness, and for the act of forgiving, others can judge. Now this I may say, Where there is a frame of heart prone to forgive injuries upon right grounds (principally upon the sense of the soul's greater injury done to God, and its greater need of forgiveness at his hands, or else because God hath forgiven it) there is certainly both Faith and Repentance: for true grace is concatenate; such a frame speaks the man renewed (naturally wee are injurious, 1 Tim. 1: 13. *hateful and bating one another* Tit. 3. 3. *malicious and revegefull*). And where there is a renewing work, it passes

passes over the whole man, the new man
 hath all his members, every grace, though
 not in the same measure: so that our forgive-
 ing others being in it self more easily dis-
 cernable, and (where it is indeed) being
 demonstrative of the presence of Faith and
 Repentance in the soul, may be possibly put
 as the condition, or argument in this Peti-
 tion; but certainly it must be understood as
 in Co-junction with those two graces which
 are both principall requisites in those that are
 in the Covenant of Grace, and conditions
 in order to pardon: Let mee add here, that
 there is a natural propensities to forgive and
 forget injuries, found even among the
 Heathen, which being separated from true
 grace, is no such plead.ble condition; be-
 cause it neither arises from the same grounds,
 nor hath the same inducements, motives,
 pattern or ends, as this which wee are taught
 to plead: Then is our forgiving others of
 the right stamp, when wee doe it in obe-
 dience to God, in imitation of God, in
 expectation of greater mercy from God;
 not because our forgiving others can merit
 it, but because upon our forgiving others
 hee hath promised it: *Math. 6. 14.* or when
 the sense of Gods greater mercy to us, inclines
 us hereunto, when wee can argue, God
 hath forgiven mee Talents, and shall not I
 forgive Pence? Thus much may suffice in
 answer to the Queries.

Let us pray according to this pattern: *use.*
 Let us beg forgiveness, as a principall mercy,

A a

and

and beg it as wee are here taught. Do we need to adde motives in a matter of such important necessity? Consider,

Mot. 1. Sin makes you debtors (as wee have seen) therefore debt if not remitted will be required : and Oh how great a debt is it? 'Tis such as all the world cannot satisfy, muchless can you your selves doe it. It was an impossibility that hee promised *Matth. 18. 26.* (if wee understand the debt there to be satisfaction for sin, as the import of the Parable seems to make it) and indeed what will not a man promise when the knife is at his throat, if his meer promise will secure him from imminent destruction? Let Sinners know, The price is too great for them to pay, *Psal. 49. 7, 8. Mich. 6. 6, 7, 8.* There is no way therefore but to fall down at the feet of God in humble confession, and earnest Petition for pardon. Else they are like to be delivered to the tormentors till they shall pay all that is due, *Matth. 18. 34.* and that [till] will never be : eternity only will be sufficient for it, they shall ever be paying, but never have paid it. Should not this make us speedily embrace our Saviour's counsel *Matth. 5. 25*?

2. Consider what encouragements we have : the Name of God proclaimed *Exod. 34. 6.* his gracious promises made to him that confesseth, and forsaketh, *Prov. 28. 13. 1 John 1. ult. Isa. 43. 25. &c.* the complete satisfaction, and the constant and prevailing intercession of Christ : if *Esther* would

would adventure upon the Kings favour, though not according to Law; well may wee adventure to goe to God, having such, so many, and so great encouragements: add this to the former. And then,

3. Consider what a precious priviledge it is that you are pressed to seek by prayer: 'tis the in-let to all other mercies, the door into happiness *Psal. 32. 1, 2.* A pardoned Sinner may have boldness with God, hath free access to God, audience and acceptance, peace and comfort: Get this, and it brings along with it all other spiritual blessings, and priviledges: For this end was Christ exalted *Act. 5. 31.* to be a Prince and Saviour, even to give Repentance and Remission of sins, and where this is bestowed all other benefits purchased by Christ follow after it. Therefore be earnest with God for it.

Direct. 1. Understand what is implied and included in this Petition, and here (as in the former)

1. Something is implied by way of acknowledgment, principally, three things.

1. Here is a cleer acknowledgment that you are Sinners, and stand indebted to the Law and Justice of God: in conformity therefore to this Petition you are to confess sins, not only in the generall but particularly, in the severall Kinds, circumstances and aggravations of them: To which purpose you may borrow expressions from the acknowledgments of the Saints in Scripture,

who have left their confessions upon record, such as, *Psal.* 40. 12. 51. — *Ezr.* 6. *Neb.* 9. &c. This is a Theme frequently insisted on: and the manner how sin is to be confessed is fully taught by others, only to give a touch upon it: our confessions must be, as much as possible,

1. Both universal, of all sin, so far as we know it; and particular, of every sin in its nature and circumstances.

2. Cordiall and affectionate, attended, with a serious sense of the hainousness of sin, and with shame, grief, self-abhorrency, and detestation of the fact:

3. Self judging and self-condemning: we are to pass a sentence of death upon our selves, that Hell is our due, and everlasting destruction might justly be our portion. Much more might be added. But,

2. Here wee are taught to acknowledg that we are non-solvent, that wee are in an utter incapacity for the payment of this debt. Were it possible to be paid by us, wee should never have been taught to ask forgiveness: wee must sue for it, *in forma pauperis*, as being unable to satisfy. We are never in a right capacity to ask or obtain forgiveness till wee are under a clear conviction of the impossibility of our making satisfaction. Borrow *Job's* acknowledgment, *Chap.* 9. 3. *If hee (i. e. God) will contend with him (man) hee cannot answer him one of a thousand: i. e. hee can neither justify himself from his sin, nor satisfy for it: In David's,*

Psal.

rd, Psal. 143. 2. Enter not into judgment with thy
6. servant, for in thy sight shall no man living be
in- justified. Here you may amplify upon the
be- number, nature, and aggravations of your
to- sins which render the debt infinite, and in-
all- solvable, especially being committed against
as- a God of infinite Majesty &c. which renders
in- their desert infinite.

3. Here also we are to acknowledge that it
is in the power of God to forgive (whether
without satisfaction made by our selves or
our Surety, I shall not here enquire (nor is it
necessary) that he hath proclaimed himself
a sin-forgiving God Exod. 34. 6, 7. that none
but hee alone can do it Mark. 2. 7. that it
is his property, his glory to doe it, Mich.
7. 18. Psal. 139. 4. Dan. 9. 9. To him belong
forgivenesses: and if it be the glory of a man
much more, of God to pass by a transgression,
Prov. 19. 11. Here we may amplify upon
the free and gracious promises hee hath
made, and the way and means himself hath
provided, by sending his only begotten
Sonne to suffer and satisfy, as also the great
Sins and Sinners hee hath forgiven, espe-
cially the Covenant of Grace which pro-
claims pardon and the way in which hee will
give it. These things afford ample matter of
acknowledgment.

2. Something is included by way of Peti-
tion which may relate either,

1. To the things begged; which though
included in one word, forgiveness, yet may be
distinguished into four things which follow
each other.

A 3

1. Par-

1. Pardon it self, which is the non-imputation of sin, and the not-punishing it upon us, *Psal.* 32. 1, 2. We may begge it in *David's* language *Psal.* 51. 1, 2, 7, 9. or the *Publican's* *Luk.* 18. 13. and may plead for it the free promises of God. Such as *Isa.* 43. 25. and 57. 18. Use also *Hos.* 14. 2, 4.

2. The sense and feeling of it upon the conscience, which *David* prayes for, *Psal.* 51. 8. *Make me to hear joy and gladness, that the bones which thou hast broken may rejoice.* And *Verse* 12. *Restore unto mee the joy of thy salvation, stablish mee with thy free Spirit.* Pray for the Spirit to seal this mercy to you *Eph.* 1. 13. that so you may be filled with joy and peace in beleeving *Rom.* 15. 13. that your owne consciences may give an answer of peace.

*Ame. me-
dull Tbol.
L. 1. C.
27. S. 23.
Lawley a-
gainst win-
nell, p. 78.*

3. The continuance of pardon, and fuller assurance of it : for, though it is true that God never unpardons (as I may say) a pardoned Sinner, nor repeals or repents his gracious act; yet we may and ought to pray, that the sins we dayly commit may be actually pardoned, (for actually pardoned they cannot be, till actually committed, though there may be a foundation for pardon, layd in the soul, before the sin be committed): this is (as it were) dayly bathing and

Zech 13. 1 washing our selves in the fountain which God hath set open for *Judah* and *Jerusalem* to wash in for sin and for uncleanness, from our pollutions dayly contracted : besides we are to pray for the continued and increased sense of

pardon :

pardon : its certain, God may let conscience
 fly in our faces, and it may be with a soul
 once truly pardoned, as if it were not par-
 doned, as to its owne sense and feeling.
 What need therefore to pray for the lively
 sense, and fuller evidences of this mercy?
 In that Parable *Matth. 18. 36.* there may
 seem an intimation as if God would reverse
 pardon once given; but wee must remem-
 ber that Parables are only argumentative and
 of force to prove, as to their main scope,
 which, in that, is to shew how God deals
 with those that forgive not their Brethren;
 yet 'tis certain God may reverse the sense of
 pardon, and draw a cloud betwixt him-
 self and us, (witness many expressions in *Psal. 89.*
Psal. 32. 38. 51. 77. 88. &c. Yea, notwith- *30. 39.*
 standing the remission of sin as to the eternal
 punishment, yet he may both let fall sparks
 of wrath into the conscience, and lash his
 people with temporal punishments. *2 Sam.*
12. 13. 14. Psal. 99. 8. (for God no where
 ties his owne hands in this case) therefore
 wee have need upon these accounts to beg
 pardon, that God will not call our sins to
 remembrance, nor cause as (as hee did *Job*
Chapt. 13. 26. *to possesse the iniquities of our*
youth : yea (to go a step further) we have
 need to beg pardon and the continuance of
 it (I mean as to temporal judgments) in
 reference to our children and posterity, on
 whose backs God often latheth his owne chil-
 dren : sometimes, by giving up their children
 to lewd and wicked courses, so that they be-

come a grief of heart, and consumption of the eyes to their parents; Sometimes, by inflicting misery, poverty, warre, sickness &c. upon them for some miscarriages of their Parents (though not without their owne also). Instances of both cases are obvious. Who doubts, but Gods giving up *Amnon* to devour his Sister, and *Abalom* to contrive the death of his Father, were rods wherewith God chasten'd *David* (though hee had pardoned his sin as to eternal punishment 2 Sam. 12. 13) for his adultery and murder in the bullocks of *Uriah*? and the falling off of the Ten Tribes from *Reboboam* with the bloody warres and others miseries attending thereon, were undoubtedly a punishment of *Solomon's* falling away from the true God to Idolatry: so that in this respect we should beg pardon, that is, the averſion of temporall punishments from our selves and posterity, which I hope I may fitly call pardon, though not in the strict and proper Theological acceptation of the Word. Well, this I have hinted, to shew in what sense, and in what respects, even the pardoned sinner may beg pardon: The rather because some have thought this a Petition which Saints say fit for sinners to put up, not for Saints: and it humbly that for those who are pardoned, to beg pardon, is but a mocking God: But there is yet a fourth Particular included in this Petition under Forgiveness, and that is, The completing act of God, wherby he will publicly justify and acquit us before

The Mile-
vit Coun-
cil: Can.
7. and 8.
Anathe-
matizeth
those that
say this Pe-
tition con-
cerns Sin-
ners, and
not Saints:
or that
Saints say
fit for sinners
to put up, not
for Saints:
and it humbly
non veraci-
ter.

fore the whole World at the great day; the hastening of this we are to pray for: To give you the words of a Reverend Author.

Amf. Med.

[*Ut executio illius sententie, quæ in ipsa justificatione est pronunciata, maturari possit &*

Tocol. l. 1.

c. 17. S. 25.

promoveri.] That the execution of that sentence which is pronounced in justification may be ripened (or hastened) and promoted : by which, if I mistake not, he means that which I have already expressed, *viz.* the solemn, final, and publick sentence of Absolution, which God will pronounce to all those that shall be found in Christ : that, is the Maturation, the full Corn in the Ear, the Top-stone.

True, our prayers cannot hasten it towards us, but in our prayers and preparations we may hasten towards it, in the sense of that Text, *2 Pet. 3. 12.* We cannot hasten Christ's second coming, yet we may in imitation of the Apostle say, *Come*

Rev. 22. 20.

Lord Jesus : and surely that publick absolution is a desirable mercy, that, what we

See *Ball of Faith. p.*

105, 106.

have in the sense of the Gospel Law, by the private certification of God's Spirit to ours, we may have in the Sentence of the Judge, solemnly pronounced in the face of the whole world; this being the Top-stone of that Fabric of mercy which reacheth to the Heavens, concerning the matter of this Petition, or things begged : Other Petitions, included in this general, relate to the means whereby this forgiveness is to be obtained, for (as we heard) each Petition, together with the thing, includes the means for the obtaining it.

2. There-

2. Therefore, there are Petitions included as to the means of pardon : principally,

1. We are to pray for a deep sense of sin, and for sorrow, and sound humiliation ; this being a qualification to which pardon is promised. Pray for that Repentance upon which the blotting out of sin is promised, *Acts* 3. 19. The fruits whereof are described *2 Cor.* 7. 10, 11. Plead the promise, *Zech.* 12. 10 and that *Ezek.* 36. 26. Pour out *Jeremy's* wish, *Chap.* 9. 1. That it may be so with you in reference to your sins : that you may be as Doves of the Valleys, mourning for your iniquities, *Ezek.* 7. 16. God gives one Gift, and crowns it with another, Repentance with Remission, *Acts* 5. 31. We must therefore pray for one, in order to the obtaining of the other.

2. That God will give us faith, that we may apply and lay hold on the righteousness of Christ for our Justification. This is an absolutely necessary means in order to forgiveness, *John* 3. 19, 36. *He that believeth not, is condemned already : the wrath of God abideth on him.* Beg therefore with all earnestness the gift of faith, the exercise and increase of it, in the language of the Apostles, *Luke* 17. 5. The Merits, and Satisfaction of Christ are the only meritorious cause of pardon, these are ineffectual to us without faith : this faith is the gift of God, *Ephes.* 2. 8. therefore to be askt of God, in order to pardon : Therefore be importunate with God for the Spirit of Grace, to work this Grace, and

fit it up in you, that so you may be, according to the tenour of the Gospel-Covenant, capable Subjects of forgiveness.

3. Beg also (that which is the condition expressed in the Petition) a forgiving reconcilable frame of Spirit towards those that injure or offend you : this is (in the sense explained) a qualification requisite in him that expects forgiveness from God : and from such a frame, a man may comfortably conclude himself pardoned of God , since the promise is made to it, *Matth. 6. 14.* Pray that God will root out of your hearts all principles of malice, hatred, and revengefulness ; that the Spirit in you which lusteth to envy, *James 4. 5.* may be mortified, that you may put on bowels of mercy——— forbearing and forgiving one another, *Col. 3. 12, 13.* That you may be merciful, as your heavenly Father is merciful ; and the same mind may be in you, that was in Christ Jesus.

Direct. 2. Get a frame suitable to this Petition : It is easie and ordinary to pray thus in a formal manner, but to have a frame suited to this prayer, is not so easie. It chiefly consists,

1. In a kindly sense, and deep humiliation for sin : The soul that comes to beg forgiveness, must be affected with the number, weight, and hainousness of its sins, the sad effects of them , as the dishonour and displeasure of God, the reproach of Religion, injury

injury to others, the hardning our heares; the ruine and damnation of our souls, &c. The heart must be filled with such things as were found in the *Corinthians* upon their repentance, 2 *Cor.* 7. 10, 11. That so our prayer for pardon may be the very sense of our souls, and the deep groanings of our Spirits. He that is not sensible of his offence, and the humoulness of it, will not heartily beg forgiveness.

2. In an earnest hungering and panting after peace and reconciliation with God, and after the light of his countenance: Such a frame as the *Psalmist's*, *Psalm* 42. 12 & 63. 1. — not an easie or slight desire, but such as *Rachels* for children, that cannot be satisfied without it: such as *David's* for Water of the Well of *Bethlehem*. This frame well becometh those that come for such a mercy: resolve to lie at God's door, that nothing shall take you off your suit, that though God should throw you off, you will catch hold and not let him go, till he thus bless you; but that (like the Woman of *Canaan*) you will follow him with renewed arguments, and greater importunity: with such a frame should we beg forgiveness.

3. In a resolution against sin for the future, loathing your selves for what you have done amiss, and purposing, through Grace, to sin no more. B. speak God in the language of *Job*, *Chap.* 34. 32. *What I know not, teach thou me; and if I have done iniquity, I will do so no more.* And *Chap.* 42. 5. *I abhor my self*

ful in dust and ashes. Think not that you come to beg leave to sin again; nor let it be with you as with the Harlot, Prov. 7. 14. who because she had peace-offerings with her, and had that day paid her vows; therefore begins upon a new score, and presumes to sin afresh: he that begs forgiveness with a purpose to go on in his sin, mocks God, and deceives his own soul: As if Rebels should come to their Sovereign, and beg his pardon, and then presently take up their Weapons, and renew their Rebellion; Would not such a carriage aggravate their Rebellion? Oh, think how injuriously we deal with God in this respect, how often we beg pardon, and are not resolved to forsake the sin; nay, rather resolve to go on in it. What more notorious hypocrisie can we be guilty of?

4. In a charitable forgiving frame even towards our worst enemies: actually forgiving them, so far as it is our private concernment: this is necessary, since it is the express condition here. What do we then, but beg, not to be forgiven, while we harbour malicious and revengeful thoughts towards our Brethren? What impudence is it, to pray this Petition with an uncharitable heart? Nay, it is a plain imprecation of revenge upon our own heads: Nor will it serve turn, to say as some do, *I will forgive, but never forget*. God's forgiving is in Scripture language, a forgetting, or not remembering, Isa. 43. 25. Jer. 31. 34. Heb. 8. 12.

And

And such must ours be, if we expect forgiveness at the hands of God : We must not forget, as neither to shew any signs of malice, or withhold any offices of love we can do for our Brother : and here I cannot but take notice of the simplicity of some people, that think they may (like the Samaritan) live in the fire of contention and malice all their lives, if they be but in charity when they go to a Sacrament, or when they are going out of the world : Alas, poor souls, you deceive your selves ; a charitable frame is as necessary in prayer : you must *lift up holy hands without wrath* : 1. Tim. 2. 8. You must be reconciled to your adversary, before you offer your gift. Purposes of revenging your selves, turn your Petitions for pardon, into imprecations of revenge upon your own heads ; Consider and Tremble. So much for this fifth Petition : I now proceed to the sixth and last.

Mat. 5. 25.

CHAP.

CHAP. IX.

VI. PETITION.

And lead us not into Temptation, but deliver us from evil.

THe former Petition, was for Justification, this for Sanctification and Conservation; both together include the Compleat Means in order to Salvation. The words would require a more copious handling, than the limits of an hours Discourse will admit. I shall be as concise as I can, singling out what I conceive most necessary to be spoken, and most tending to my proposed end.

Some make two Petitions of this, and so reckon seven in the whole; but I shall follow those who make it one Petition in two Branches:

1. Negative, *Lead us not*——
2. Positive, *But, deliver us from evil.*

[*Temptation*] The word *πειρασμός*, and the Latine *Tentatio*, properly signifie a tryal or probation: So the Hebrew word *Mis-sab*, *Exod. 17. 7.* from *נסב*, which signifies to tempt, try, or prove, *Dent. 8. 2. 16.*

But

Explic.

But the Etymologie of the word will not afford us light enough to understand its meaning : Let us therefore consider the thing it self : We may distinguish of Temptations two wayes.

1. From the Author, and so they are either,

1. Divine, Such as God is Author of, *Gen. 22. 1.*

2. Humane, such as are managed by men whether toward God, *Exod. 17. 7.* or men, *Luke 10 25.* Or,

3. Diabolical, whereof the Devil is Author, *1 Chron. 21. 1.* who is called *the Tempter*, *Matth. 4. 3.* *1 Thess. 3. 5.* Sometimes there may be a concurrence, as *2 Sam. 24. 1.* with *1 Chron. 21. 1.*

2. From the End ; and so they are either,

1. Of Tryal or Probation, *Deut. 8. 2, 16.* *Gen. 22. 1.* *2 Chron. 32 31.* Thus sometimes our faith and other graces, sometimes our corruptions are tryed.

2. Of Punishment or Correction: such was *David's*, *2 Sam. 24. 1.* and *Hezechiab's* *2 Chron. 32. 25.* with *31.*

3. Of S:duction, to draw into sin : thus properly Sathan tempts : it is his design to draw us into sin ; he by the false Prophets perswaded *Ahab* to run upon his own ruine, *1 Kings 22. 20.* and *David* to number the people, *1 Chron. 21. 1.* So he endeavoured to draw our blessed Saviour to Unbelief and Covetousness, and unwarrantable attempts, *Matth. 4.* he is the grand Fowler, layes snares, studies the tempers and dispositions

tions

tions of men, that he may fit his baits to their Palats, 1 Pet. 5. 8; 9. In the two former kinds, God hath a hand; but never in the last, Jam. 1. 13. *God tempteth no man.* Which of these is here meant, will appear in the Explication of the next words.

[*Lead us not*] Μὴ ὁσέως: We are not to understand it of any active force or violence; not, as if God constrained or compelled us; nor, on the other hand, doth it imply a bare permission; but, according to the three sorts of Temptations, it admits a three-fold sense.

1. As to the Temptations of tryal or probation: *Lead us not* — is not, that we should pray simply and absolutely to be kept from them. We may not so pray: because such temptations may be, and often are for the great good of those that are so tempted, Deut. 8. 16. *That he might prove thee to do thee good at thy latter end.* How much did Abraham's tryal tend to his advantage, as tending to the improvement of his faith and experience, &c. But the sense (as to those temptations) may be this, Lord, if thou dost try me by thy Commands or Providences, or any other way; let me not miscarry under the tryal: let not my corruptions break out, but let my Graces shine forth: let the tryal of my faith (or other Graces) though by fire, be found to praise and glory and honour at the appearing of Jesus Christ: and when I am tryed, let me

1 Pet. 1. 7
Job 23. 10.

B b

come

come forth as Gold. The Reason of this sense is obvious in the connexion of the parts of the Petition: The latter part is limitation or exegetical intimation how far we pray against Temptation; viz. not absolutely, but so far as it is an evil. Now temptations are only evil, so far as they draw to corruption, or are occasions of sin; and therefore only so far to be prayed against.

2. As to the second sort, viz. Temptations of punishment or correction, the sense may be this: Do not for the punishment of one sin, leave us to be tempted to fall into another: It is God's way often to punish sin thus even in his own people; as is apparent in the cases of David's numbering the people, and of Hezekiah in the business of the Embassadors of the Princes of Babylon. Hos. 8. 11. Ephraim made many Altars to sin, and Altars shall be unto him to sin, and I will give him his fill of what he loved. *significativa* (saith the Septuagint) they shall be loved by him (a dreadful judgment for the punishment of sin God gives us over to love it and delight in it) or as other Versions read it [*erunt ei in delictum*] they shall be a charge standing against him, [*in ruinam*] for his falling or stumbling that is, They shall be snares to intrap him and draw him into sin, and so into destruction: The sense of the Text seems to be this, that as Ephraim had sinned by Altars so hee should have his fill of them, God would give him up to an insatiable greediness

ter them : This we may and should earnestly pray against, as being the worst of temptations : and this sense fairly corresponds with the former Petition, *q. d.* Forgive us our sins, and do not punish for one sin by giving us up to the same, or to any other.

3. As to the third sort : viz. those of Seduction, *Lead us not*—— implies more than a bare permission : for though it is most certain that God neither seduces nor intends to seduce any into sin *Jam. 1. 13.* yet God may present those occasions (good in themselves) which may draw out our corruptions, and may be *stones of stumbling* to us : so that (as to these temptations) the sense may be thus much : O Lord, I beseech thee neither to deliver me over to Sathan and his instruments or my owne heart, to be tempted and overcome by them, nor to present to my corruptions those things and occasions which thou knowest will draw me into sin, which will be as sparks to the tinder, or match to the powder, especially when we are in a posture fit to take fire at them. 'Tis said of *Augustin*, that he used to bless God that when he had a heart to sin, he had no temptation or occasion, and when he had a temptation he had no heart : so, we are to pray that the fire and Sulphur may be kept sunder, lest all be in a flame. Add this more reference to all the kinds of Temptation, that we are not absolutely to pray against the very temptation, that we may be kept

from it; but that we may not be hurt or overcome by it : To be without Temptation, while on earth, is impossible; never to be overcome by temptations is to be defeated, but can scarcely be expected; but though we be often tempted, and sometimes foiled by it, yet that we may finally overcome, that we may not so fall by or under a temptation, but that we may rise again, and recover our selves; is, and should be, the request and earnest Petition of every pious soul, in compliance with this: more will be said to this in the Application.

[*But deliver us from evil*] *ῥῦσαι*, Pull or pluck us from it, the word imports strength and violence : 2 Tim. 4. 17. *ῥῥύσθω*, I was delivered, (violently pulled) out of the mouth of the Lyon : the word may intimate both a forcible holding of us, by some external power, and an unwillingness in us to come out of temptation without pulling, like that Jude 23. *ἀσπάζοντες* pulling them out of the fire with haste and violence, as being of themselves unable or unwilling to come out.

[*From evil*] *ἀπὸ τοῦ πονηροῦ*. Its not worth the enquiring whether it be meant of the Evil one, who is called some where *ὁ πονηρὸς* to-wit the Devil; or the evil thing, Sin; both may well be understood. *Augustin* understands it [*de omni malo presenti & futuro*] of all evil present and future. And in so short and comprehensive a prayer 'tis rational to take the words in their greatest latitude : yet the evil of punishment being deprecated in the

John 5.
18.

on the former Petition, we may most properly understand here the evill of sin, to which ever the evill one, *Sathan*, doth tempt and endeavour us, and especially the malignity of temptation, and the poyson and tincture of it. Now for the Doctrine.

Doctr. 11. To be kept from or delivered out of temptation, and preserved from the evil of it, is a mercy to be earnestly beg'd of God by prayer. To enlarge in proof is unnecessary, we have our Saviour's precept, *Matth. 26. 41. Watch and pray that ye enter not into temptation*, and *David's* precept *Psalm 139. 13. Keep back thy servant from presumptuous sins, let them not have dominion over me.* A Reason or two, will be sufficient.

1. *Reas.* This is therefore to be prayed for, as having respect to, and influence upon, all the foregoing Petitions. Can we sanctify Gods name while we are under the power of *Sathan*? Or what more ordinary temptations, doth *Sathan* manage against us, than to dishonour, blaspheme, or some way or other blemish the Name and honour of God? or what greater occasion have we of hallowing Gods name than when we are kept from, or enabled to withstand *Sathan's* temptations? How did God glorify himself, by supporting and delivering *Job*, when the Devil was let loose upon him? Again, When doth Gods Kingdom come, but when we are delivered from *Sathans* power, who

exerts his power mainly by temptations? So that in praying for deliverance from Temptations we pray in effect for the coming of Gods Kingdom. Moreover as to the doing of Gods will, how can it be done while we are led captive by Sathan at his Will? *Luk. 1. 75.* When we are delivered from the bands of our enemies, then shall we serve God in righteousness and holiness. And as to our dayly bread, and all outward comforts and enjoyments, having beg'd them, what need have we to subjoin [*and lead us not into temptation?*] since we find by sad experience that our corrupt hearts are apt to make them fuel for lust, and that the Devil often lies in ambush behind our lawfull enjoyments, making our Table a snare; and that which should be our welfare a trap? Each condition hath its temptations, *Prov. 30. 8, 9.* we have need therefore to fear and pray against them; *David* and *Salomon*, and *Hezekiah* were ensnar'd by prosperity &c. Then, how suitably this is subjoyned to the foregoing Petition, is easily discernable; for what good will pardon of sin past do us, without power against it for the future? how soon shall we run upon a new score? when God hath said to the pardoned soul (as to the impotent man *John 5. 14.* when cured) *Go thy way, sin no more lest a worse thing come unto thee,* what need have we to pray for grace that we may not return to our vomit, that we may be kept back from presumptuous sins?

Thus we see how necessary this Petition

tion is as a supplement to all the former.
 2. We are therefore to seek this mercy at Gods hand by prayer, because, who ever the Instrument be, whether man, or Divil, or our own hearts that manage the temptation against us, God is the suprem orderer of it: he lets out or restrains, he enables us to conquer or suffers us to be conquered, no temptation befalls us, but for the kind, manner, time, and all other circumstances it is disposed by God: The Divil could not tempt *Job*, *David* or *Judas* without Gods permission or commission, not could he overcome any if God did not in justice leave them in his power. To whom therefore should we address our selves in this case but to that God who is both able and merciful and faithful? He hath the key of mans heart, and can so shut and fortify it, that the Divil with all his batteries or flatteries, can make no entrie or impression: Nothing in this case can be done without his permission and ordination.

Use. Pray according to this pattern: Be humbly importunate to be kept, if not from temptations yet, from the evil of them: make this as well as the former Petitions, your earnest suit to God.

Mor. 1. Temptations will certainly and unavoidably come, 'tis impossible to be in the world, and not be tempted: he that thinks (if any be so sottish to think so) that

he never was, nor shall be tempted, is under the saddest temptation: Such a soul (like the men of *Laish* *Judg.* 18. 7.) dwells careless, quiet, and secure, and lies open to invasion and destruction. To pray against temptations is not to pray against a thing that possibly or probably may come, but certainly will come; nay, if thou art an experienced watchful Christian, I doubt not but thou wilt acknowledg that thou art attempted with dayly and hourly temptations; What need then, considering thy weakness, and corrupt inclinations, dayly to pray this Petition?

2. Then thy temptations become thy sins when they are not heartily and earnestly prayed against. He that will not open his mouth to call for help, 'tis presumed is willing to be overcome: *Deut.* 22. 23, 24. The betrothed Damsel that is forced in the City, must be stoned; because it is supposed shee cryed not out for help; and therefore there was, on her part, some kind of willingness or yielding. We are alwayes, as it were, in the City, that is, within the reach of God; He is alwayes within hearing, Who is our City of refuge; therefore, our not crying for help will be an interpretative willingness to be overcome by the Temptation: Nor only when we are actually tempted, but at all times it is needful to pray this Petition; we are never out of harmes way, and commonly never nearer a temptation, than when we think our selves furthest

is farthest from it. There is no time when our
 soul enemies are at rest, and therefore we should
 give God no rest, but be dayly committing
 our selves to his care and custody : That
 temptation is either not at all thy sin, or, if
 thine, nothing so hainous, against which
 thou hast importuned Gods assistance.

3. Fervent and faithful prayer against
 temptations will either keep them from thee,
 or thee from the evil of them ; ¹ will turn
 that into Physick which was intended as
 poyson : When a temptation is upon thee, it
 will either procure a removal of it, or suffi-
 ciency of grace to withstand and improve it,
 2 Cor. 12. 7, 9. How often have the saddest
 temptations, when prayed against, made
 way for the sweetest comforts ? Even temp-
 tations are sanctified by prayer, and those
 waters of *Marah* made wholsome : God never
 was, never will be, wanting to come in
 seasonably to their rescue, who in a deep
 sense of their own danger and impotency do
 importunately call upon him.

Direct. 1. Understand what is included
 and implied in this Petition : And here,

1. For acknowledgments ; there are im-
 plied especially these four things.

1. That we are subj^t to dayly and con-
 tinual temptations, beset with snares and
 enemies. *The Devil like a roaring Lyon*——

1 Per. 5. 8, 9. the world with its sawning
 flatteries, frowning threats and injuries,
 entangling cares, and perplexities *Luk* 21. 34.

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and our own corruptions *Jam. 1. 14.* are continually assaulting and ensnaring us. Here we may take up *David's* words *Psal. 40. 12.* *Innumerable evils compass me about :* and many of those passages which he uses in reference to his enemies, we may spiritually apply hither. 'Tis easy to amplify, in reckoning up the several sorts of temptations wherewith our selves and others have been assaulted, or lie open to, and the great danger we are continually exposed to ; and if Christ himself was assaulted we have no reason to expect freedom from them.

2. That God may justly leave us to be overcome by them, to fall into, and fall by them : that we have that in us for which God may justly give us up, as he did *David* and *Hazeleiah*. Here again is matter to amplify upon, in confessing how often we have given *Sathan* advantage, by coming upon his ground, by letting down our watch, and laying open our naked breasts to receive his fiery darts; by quenching Gods Spirit, and yielding to *Sathan's* injections, by being adventurous and presumptuous in our own strength : that it might be just with God to give us up to one sin, as a just punishment for another.

3. That, of our selves, we are both unable and unwilling to resist temptation : we may say as *Jehoshaphat*, *2 Chron. 20. 12.* *We have no power against this great multitude :* that our hearts are like tinder, flax, or powder, very fit and combustible matter for

for *Sathan's* fiery temptations to take hold on; that our carnal minds are so strongly inclined, our wills so violent and headstrong, that the least spark is enough to set on fire the whole course of nature: how infinitely may we enlarge here! bewayling that we are so wise to do evil, so easily drawn by *Sathan*, our hearts so receptive of his impressions; and that when we have once suffered our selves to be captivated, and our eyes put out, we are so far from being able to deliver our selves, that we are not willing to be delivered; but rather choose to have our care boarded and nayled to *Sathans* dore, and continue his vassails.

4. That the ordering of all Temptations is in Gods hand; that it is in his power to deliver us from, support us under, and carry us thorow, every temptation: which we may allusively express in the words of *Asa* 2 Chron. 14. 11. acknowledging him *the God of Salvations, to whom belong the issues from Death*, Psal. 68. 20. He having promised to tread *Sathan* under our feet Rom. 16. 20. So that though we have not only *flesh and blood* to encounter, but *principalities, and powers, the rulers of the darkness* of this world, and *spiritual wickednesses in high places*, yet he is far above them in power, having the *Divels* in a chain, at his beck &c. That though none can deliver out of his hand, yet he can deliver us out of any other's hand whatsoever.

2. The Petitions included (at least the prin-

principal of them) take in these particulars.

1. In conformity to this Petition, we may pray that (so far as it may consist with the will and wisdom of God , and with our spiritual and eternal good) he will keep us from temptations , especially of Punishment and Seduction : this we may pray with submission. This is the import of that (so often mentioned) Petition of *Agur*, Prov. 30. 8, 9. And what he prays as to the extremes of riches and poverty , we may apply to other like cases : as for instance : Let me neither have that fulness of joy , that may make me wanton , or neglective of duty ; nor let me want those necessary supports and comforts , which may carry me through the many difficulties and discouragements, which I am to encounter in my passage through the world. We may pray that God will so order his providences , so dispense or withdraw his blessings , as may least tend to draw out our corruptions. This is much of that which is meant by *leading into Temptations* , viz. so ordering his disposals of us , and dispensations to us , as that thereby fuel is administered to our corruptions ; this therefore we may pray against.

2. That he will tie and limit Satan , if not wholly , yet so far, that the precious promise 1 Cor. 10. 13. may be made good , viz. that he will not suffer you to be tempted above that you are able ; And so for inward corruption , and the bait and snare of the world ;

world, that you may have Interest in that sweet intercessory Petition of our blessed Saviour, *John* 17. 15. *I pray not that thou shouldst take them out of the world, but that thou wouldst keep them from the evil:* that he will so restrain our enemies, and so strengthen and fortify us, that we may have cause to take up that gratulatory Psalm viz. 124th. that, though Sathan or his Instruments may be permitted to make attempts upon us, as *Sennacherib* against *Judah*; and the *Syrians* against *Samaria*; yet they may have a hook put in their nostrils, and return with shame and disappointment: in a word; That the wicked one may not touch us in the sense of that Text *1 John* 5. 18. that is. *Letaliter*, with a deadly touch, or as some [*tañu qualitativo*] with such a touch as may leave an impression of his owne diabolish Spirit upon us; such a touch as the needle hath from the Loadstone.

3. That he will not withdraw from us in our tryals and conflicts; that, if he call us to fight, he will stand by and encourage us: To be led into temptation is no great matter, if we be not left in it; and indeed we are never to purpose led into it, till we be left in it: till God deal with us as with *Judas* and *Saul*, suffer Sathan to fill our hearts: this therefore we have need to be earnest for, that, if Sathan must winnow us, our Saviour may so intercede for us that our faith may not fail; if the messenger of Sathan must buffet us, the grace of God may

Luk. 22.

31, 32.

2 Cor. 12 9

be

be sufficient for us: Though we cannot pre-emptorily and absolutely pray for Victory over every temptation, since we neither know what God hath decreed, nor how far, a foil for a time may advantage us afterwards.

4. That he will keep us from running our selves into temptations: this is both necessary in it self, and doubtless implied in this Petition: though there were no outward Tempter, no World or Devil, yet our owne hearts would be, and indeed are, our worst Tempters, in many cases our temptations are home-born, though nursed by Satan: for Instance, when troubles arise for the profession of the Truth, and we cannot owne some Truth of God but we must expose our selves to hardships and sufferings; how do men act the part of the Tempter upon themselves? how do our carnal hearts bespeak us in the language of *Peter* to our Saviour, *Master, spare thy self, this shall not be unto thee?* What distinctions and evasions do we study, to escape suffering? While we should be studying duty and preparing for danger, we are studying to escape the latter, by declining and shaking off the former; Like *Jonah*, when he foresaw that he was sent upon a troublesome and dangerous embassy, he out-runs the work to avoid the trouble: Pray then that we may not be left to our selves as the *Jews* *Plam.* 81. 11. Then we shall be sure to be our owne Tempters.

5. That in those temptations of probation which

which himself pleases to exercise us withal, he will enable us to carry as Christians: shewing forth our graces, that we may (like *Abraham*) if tryed, by faith offer up our *Isaacs* *Hebr. 11. 15.* that our patience may shine as *Job's* did through the clouds of temptation and affliction; that we may not sin with our mouths or charge God foolishly. How shamefully do we miscarry when God leaves us, as *David* and *Hezekiah*? how shall we dishonour God, blemish the Gospel, cause the enemy to blaspheme through our misdemeanors, if the Lord, who layes the tryal upon us, do not stand by us in it, and teach us how to carry under it? Therefore pray, Lord if thou wilt prove us, help us that we may approve our selves: If thou wilt exercise us with Temptations, fortify us with grace, that the issue of the tryal may be thy glory, and our comfort: If thou try us by prosperity, keep us humble, and obedient; if by adversity, keep us from despondency, indirect actions, theft, maligning others, &c.

6. That, if in his infinite wisdom he see it good at any time to suffer us to be foyled, and leave us to our owne weakness for our humiliation, or for other good and gracious ends; he will not leave us wholly and finally, that it may be with us as is prophesied of *Gad* *Gen. 49. 19.* *A troop shall overcome him, but he shall overcome at last:* That though he chasten us, he will not give us over to death, but at last restore to us the

joy of his Salvation, and stablish us with his free Spirit: That, with Sampson, we may at last be avenged of our enemies: that though we fall yet we may not be utterly cast down, but may be at last more then conquerours through him that loved us, and gave himself for us.

7. That in stead of those things which may prove snares and temptations to us, hee would so order all his dispensations to us as they may incite us to holyness; this is the contrary implied in this Petition: *q. d.* Lord, in stead of Sathan standing at my right hand to tempt me, let me have thy good Spirit alwayes egging and urging me: to that which is good; in stead of the wicked enticing or discouraging me, let me have thy Saints, by their friendly reproofs, counsels, exhortations and examples, provoking me to holyness; let the righteous smite me, it shall be a kindness; and let him reprove me, it shall be an excellent oyl which shall not break my head *Psal. 141. 5.* In stead of that measure of outwards which may be a snare, let me have that which shall be a spur to piety; In a word, Let me have such Ordinances, such providences, let me be in such company, in such a condition, so order all things about me, that thy work within me may go on with power, and all things may concur and (according to that great promise *Rom. 8. 28.*) *work together for my good.*

8. That he will appoint a good issue of all

all temptations that befall us according to that promise 1 Cor. 10. 13. that *he will with the temptation also make a way to escape, that we may be able to bear it*, that he will so limit our temptations, as to measure and continuance, that we be not tempted more or longer than is for our good, and so issue them at last that we may come out as *Job*, and we may have double at our latter end (as to grace and comfort) to what we had at the beginning; and that at last he will so deliver us from them, as that we may be set out of the reach of them, being translated into that state where Sathan shall not be able to tempt us any more: this is the highest round of this ladder, and then both parts of the Petition shall be fulfilled; then shall we be fully delivered from all evil, and shall soon forget all our sad conflicts, all our tears, and sighs, and earnest cries in the dayes of our fears and temptations, when we have once the Crown of glory set upon our heads, and the Palms of Victory put into our hands.

Direct. 2. But then that we may prevailingly pray this Petition our Spirits must be suited thereunto; we must (in this sense) pray with the Spirit, as well as with our Understanding: therefore,

1. Come to God under a deep sense, and thorow conviction of our own inability to resist, and propensity to run into Temptation:

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Enchirid.
 Cap. 65.

tation : as also of our sins for which God might in justice leave us, and give us up to it : Oh labour to see and feel your slavery, how prone you are upon all occasions, emergencies and providences, to run upon that which tends to your everlasting ruin; how apt to take every thing (that I may allude to that of the Sock) by the worse handle, and rather abuse it to your hurt, than improve it for your good: Till our hearts be thus affected, we shall never to purpose pray this Petition : 'tis not only a sense of misery, but of our utter inability to help our selves, that will open our mouths wide in prayer: Till we see our selves, as the *Israelites* at the Red-sea, so surrounded, that there is no hope of escaping, so entangled and fettered that we cannot possibly extricate our selves, we shall never heartily and earnestly pray.
Lead us not into temptation &c.

2. Get your hearts under a perswasion of the goodness, power, and faithfulness of God, and under a firm belief of those many gracious promises which hold forth succour, relief and comfort to the tempted: be fully perswaded, that God both can and will help, since he never fayled one way or other to rescue the soul that sincerely sought him: That the weakest unworthiest Christian betaking himself under his power and protection, shall have seasonable succour, and deliverance; to which purpose that *Psalm* 91. is sweet and suitable both to meditate upon

upon, and to plead with God : This perswasion is necessary in asking any thing at Gods hand *Jam. 1. 6.* But I the rather propose it here, because under some kind of temptations we are so averse to beleve; ready to say, There is no hope, that (as the *Eunuchs Isa. 56. 3.*) *we are a drie tree*, and (as the *Israelites Ezek. 37. 11.*) *our bones are dried, and our hopes is lost, and we are cut off for our parts.* Which of the Saints have not flag'd and fainted under some kind of temptations? read *Psal. 73. 77, 88.* 'Tis no easy matter to set faith upon the promises, when we see a contrary series of providences, how hardly was *Moses* credited that deliverance was so nigh when the bricks were doubled? And at the *Red-sea*, how little impression did that word, *Stand still and see the Salvation of the Lord*, probably make upon many of their hearts: when they saw nothing but imminent destruction before their eyes? But that we may rightly pray for deliverance, when under temptation, we must labour *so hope against hope*, and to beleve light shall arise when we see nothing but darkness: Faith in the promises exercised in prayer is a singular means to engage Gods power on our behalfe for our support and deliverance under and from temptations.

3. Get a frame of heart full of holy jealousy and self-suspicion, fearing and declining occasions and temptations which lead us into sin: 'tis a flat contradiction to this Pe-

CHAP. X.

THE CONCLUSION.

*For, thine is the Kingdom, and the
:power, and the glory for ever, Amen.*

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in this prayer, which is the *Con-
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3. Get a frame of heart full of holy jealousy and self-suspicion, fearing and declining occasions and temptations which lead us into sin : 'tis a flat contradiction to this Pe-

titution when we pray *Lead us not*——and yet wilfully throw our selves into temptation: neither have we a promise, or scarce a president of any preserved from temptations, which through their own negligence or wilfulness they have run upon: 'Tis a good observation of one upon that *Ad. 2. 40. Save our selves*——That God will not save those, that do not endeavour to save themselves. Practise up therefore to this Petition; never think or expect that God will give you such a preservative that shall secure you from the poyson of temptation, though you run into any infected and infecting Aire or Company: the precept is, *Watch*, as well as *Pray that you enter not into temptation*, Luk. 22. 40. 'Tis in vain to disjoin these duties which God hath united: prayer without watching is presumption, and watching without prayer is self-confidence. Happy and safe is that soul that sincerely practiseth them in conjunction; we must as cautelously shun occasions, as if all lay upon our care, and yet as earnestly pray for preservation, as if all our endeavours were (as indeed they are) nothing at all: Then may we hopefully conclude we shall be kept from temptation, when in our utmost endeavours to keep our selves we intrust our selves in Gods hand, and commit our selves to his keeping: With such a frame therefore, must we come to God.

4. And (which is common to all the rest of the Petitions, and therefore I would have you subjoin it to each, though I only name it here) with a frame of spirit full of hearty desires towards others: As we should go to God as a common Father, so our prayers should be common prayers; others as well as our selves should be interested in what we pray for, according to their necessities; but of this the Preface gave us occasion to speak. Thus I have done with the body of this compleat pattern of prayer: there remains only the conclusion, which I shall briefly touch upon as having already performed what I mainly intended.

CHAP.

CHAP. X.

THE CONCLUSION.

For, thine is the Kingdom, and the power, and the glory for ever, Amen.

WE are now come to the third general in this prayer, which is the *Conclusion*; consisting of, 1. A Doxology, or ascription of praise; wherein three things are acknowledg'd as belonging to God; A concluding Sealing word common to all prayers, *Amen* : Besides, The connexive particle [*for*] which is here *Ætiological*, shewing a reason why we have asked all these things of God, is remarkable:

I intend not a full handling of it. Whether it was added by our Saviour, or crept in afterwards being borrowed from the 1 *Chron.* 29. 11. is a question yet undetermined : *Erasmus* his censure is harsh, who not content to deny it to be of our Saviour's addition, is pleased to say, that they that added it, did [*Divina Precationi suas nugas assuere*]

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which Reasons methinks seem sufficient to beget at least a probable perswasion of its divine Authority: I shall acquiesce in these, together with the peremptory assertion of that above-mentioned Reverend and Judicious Author, whose judgment methinks might sway much with the contrary-minded: I conclude therefore that it is of divine authority, and if not added by our Saviour (which I think most probable); yet at least borrowed from the forementioned Texts *Dan. 7. 14. 1 Chron. 29. 11.*

Wee may look on the words, 1. In their respective consideration to the whole body of the prayer, 2. In their absolute consideration; and in each they would afford us several Lessons; in the bare naming whereof, I shall content my self:

The words then as connected with the former are an argument enforcing the Petitions, Thence observe,

Doct. 1. Our prayers should be backt and strengthened with arguments.

Doct. 2. Our arguments should be drawn from God, not from our selves, not from our own worthiness; this is plain from the words.

Then, considered in themselves as a distinct branch of this pattern of Prayer, or an appendix to it, we may in the general learn this lesson from them,

Doct.

Doct. 3. Thanksgivings and gratulatory acknowledgments should be mixed with our prayers and Petitions. Besides, should we take the words in pieces, and consider the particulars here ascribed to God, each of them would afford us a distinct observation.

Kingdom : this was explained before. Here, I conceive it properly signifies the universal, and absolute Sovereignty of God over the whole world, or that right of Dominion which is originally and transcendently invested in him; all other Kings and Potentates being but his feudatories, *Prov.* 8. 15.

Power : That is proportionable ability *i Eccl* and strength to manage this Kingdom: Some *divine* have power and not right *Eccl.* 4. 1. on the side of the oppressor there was power or strength. Others have right but want power, Kings and Princes sometimes become weak as others, God cuts off the Spirits of Princes, makes them wander *in the wilderness where there is no way*: But Right and Power, strength and Sovereignty are never separated in God; and then,

Glory ; Praise, or honour, that is the reflexion of both the former things upon God, or the Creatures acknowledging and ascribing them as due to God. And all this not for a time, *his Kingdom is an everlasting Kingdom*, his strength everlasting strength, and his glory (as himself) endureth for ever. Each of these would afford a large field

field of discourse, but I shall wind them up in this one Proposition.

Doct. 4. Supreme Right and Power belong to God, and therefore *Glory* is due to him for ever.

Ainw.

The Seal set to this Form is the word *Amen*; a word of Hebrew Original, kept untranslated in most languages; to betoken (say some) the unity of Faith and Spirit which ought to be amongst believers. This word is used in the beginning of a Sentence, and then it is *vox asseverantis*, a note of affirmation; and, being redoubled, makes the affirmation more vehement; thus where we read *Verily*, other languages have it *Amen*——Or else, it is annexed to the

Buxtorf.

end of Sentences or Petitions, and then it is [*fidentis & assentientis particula*] a note of assent, confidence, expectation; as also of ones sincere desire that the thing may be:

The word *AMEN*, in the Original signifies Truth, and being used in the end of Sentences or prayers, signifies as much as [*firmitatem, ratum esto, verum fiat*] So be it, even so, so it is: so that it implies both a desire to be heard, So may it be, as is used *Deut.* 27. 15. ——— *Jer.* 28. 6. and so the Note is this,

Doct. 5. Our prayers should be put up with enlarged desires of audience and answer.

And it also signifies our assent and confidence,

fidence, So it shall be, or, So it is. The
Note is,

Doct. 6. Our prayers should be put up
in faith, and followed with a believing ex-
pectation of gracious returns from God;
this is the sense of that, *Psal.* 17. 2. —
and will look up.

These things might have been spoken to
at large; but I have rather chosen to give
this light touch upon them, having dis-
patch't what I mainly intended in speaking
to the Petitions; I shall commend you, with
these poor labours, to the blessing of God:
only let me begg of you that my pains may
not be frustrate by your casting behind your
back the things that have been delivered;
my design was to help those who neglect
the duty of prayer (especially in their fa-
milies) upon pretence of their want of gifts
and abilities; let but such make use of those
helps, I have here proposed, and begin to
comment upon this excellent pattern, and
the several Petitions (to which purpose I
have hinted Scripture-phrases and expressi-
on) and I doubt not but they shall by de-
grees experience their abilities growing,
and indeed I know not a better way of im-
proving the Gift of prayer: But then take
heed of resting in the gift when attained. *hbd*
Let the second of those Directions annexed
to each Petition be well heeded; think it
not enough, that your prayers be directed
by

by this pattern ; but labour that the frame of your hearts be suited to the matter of your Petitions : Then may you be assured that God will hear you, and at last you shall be translated from praying to praying, from imitating Christ in this weak manner, to enjoy him in glory and to sing eternal *Hallelujah's to him that sitteth upon the Throne and to the Lamb for ever and ever.*

Rev. 5. 13.

CHAP. XI.

The Observations deducible from the Connexion, Scope, and matter of the Lord's Prayer, had it been handled in that way of Exposition which is now in Use.

1. **G**OD's foreknowledge of what we want, is no *Supersedeas* to our asking. Compare *Matth. 6. 8.* with *9. Verse.*
2. Prayer is a duty befitting all ranks and degrees of Christians. The Multitude, The Disciples, *Matth. 5. 1.* are taught it.
3. We have need to be taught, and taught again, how to perform the Duty of Prayer, as we ought : for though Christ here teach

teach his Disciples; yet *Luke* 11. 1, 2. they desire to be taught again.

4. Under ignorance and inability for Prayer, Christ is both able and ready to instruct us, and therefore we should beg of him. The Apostle, *Luk* 11. 1, 2. finds Christ as ready to teach, as he to desire it.

5. It is no disparagement to be urged to what's good from the example of an Inferiour. Christ takes it not ill that the Disciples urge him with *John's* example who was but his forerunner. *Luk* 11. 1.

6. Jesus Christ in teaching his Disciples, did not so much intend to furnish them with words, as to instruct them in the matter of Prayer. *Non jubet Christus suos conceptis verbis orare &c. Calvin.* This is plain from the variety of expression in the Two Evangelists.

7. Succinct and comprehensive Methods and Epitome's are an excellent way of teaching: For, this is here the Method of the best of Teachers, and this commends Catechizing.

8. The Spirit's inward teaching excludes not verbal and ministerial Instruction. For though the Gospel be the Ministration of the Spirit, and though all Christ's True Disciples are endued with the Spirit, yet he saw fit and necessary to leave them this standing Directory for their Instruction.

9. Prayer is a duty of a vast latitude and comprehension. For, within the bounds of
this

this exact pattern are comprehended. 1. The Grand concernments of God. 2. Of our selves, both as to soul and body. 3. And of Others. viz. the Church, Nation, Neighbourhood, our Relations &c. So much is imported in the word [*Our*]: which duely considered may 1. Warrant long praying upon occasion, 2. And shew us our imperfections in Prayer.

10. The Concernments of Gods glory and Kingdom should have the preheminence above our own, in our desires and prayers. This is plain from the Order of the Petitions.

11. The matter of Prayers is not whatever our corrupt Passions, or blind fancies dictate to us, but what makes for Gods glory, our own or other good spiritual or temporal, with subordination to his glory. Within these bounds is the matter of the Lords Prayer circumscribed, which calls upon us to take heed we offer not strange fire, or ask we know not what, as they *Mark* 10. 38.

12. Gods glory must be the *Alpha* and *Omega* of our Prayers. The First Petition is, that his name be hallowed; the Conclusion, is a Doxology, or ascription of *Kingdom, power and glory* to him. How seldom do we sincerely and intentionally make it so? These from the Connexion, Scope, and Matter, in general.

From the Preface.

1. **G**od alone is to be prayed to. What becomes of Saints and Angels? Will the Papists say, They are included under the Title Father? *But one is our Father which is in Heaven?* Matth. 23. 9. Or will they charge our Saviour as a defective Teacher, or that out of envy he said nothing of their Mediatours as intending to Monopolize the whole of that Office to himself? He only deserves it. And as there is but one God to whom, so but one Mediatour by whom we pray, 1 Tim. 2. 5. I see not how that Popish fiction can stand without derogation from the perfection of this pattern.

2. God cloaths himself with such Titles as may most invite and encourage us to call upon him. For what Title can administer more boldness or confidence than that of a Father? How apt are we to go to God as if we went to an enemy, or stranger, or one we have no relation to?

3. God is the Common Father of Believers in Christ: For this is especially here
 meant,

meant, not our general Relation as his Creatures (that's a low and poor encouragement) : and that he is a common Father, the Pronoun [*Our*] imports.

4. Reverence and Charity must be joyned with our Confidence in prayer. Reverence, for we come to God as a Father to whom honour and reverence is due *Matt. 1. 6.* Charity ; for we are taught to take in others, not appropriating that Relation to our selves alone.

5. Raised, glorious, and heavenly apprehensions of God, become us in our addresses to God. Therefore are we taught to call upon him as being in heaven, i.e. giving out glorious manifestations of himself there.

AG. 7. 55.
ἀντιπρόσωπον
ab α intensi-
ō τείνω
tendo.

6. God will not be called upon by visible representations. Therefore we are taught to say [*which art in Heaven*] to take off eyes and thoughts from all sensible Objects, and that we may, with *Stephen*, look up stedfastly into heaven, and by the eye of faith behold him which is invisible.

7. God hath not tyed, nor should his people tye themselves, to set their faces this way or that way, towards this or that place, under the Gospel ; but that we lift up especially the eye of Faith towards himself. For this expression [*which art in Heaven*] calls us from the Jewish rite of looking towards the Temple &c.

I. P E T I T I O N :

1. **T**He incomprehensible God hath given out such manifestations of himself as whereby we may know him from all pretended Deities, and according to which we may conceive and speak of him. All this is imported by Gods *Name* here, which the Apostle Rom. 1. 19. calls *γνωστὸν τῷ θεῷ*, q. d. *that which is knowable of God.*

2. The Name of God is peculiarly holy. [*Name*] i. e. both God himself and all those manifestations of himself whereby he hath made himself known, whether his Attributes, Word, or Works. [*Holy*] i. e. pure, right, singularly excellent. [*Peculiarly*] i. e. Essentially, so God himself, and eminently so all that whereby he hath manifested himself. This Observation is thus grounded : viz. To sanctify his name, is not (as the word may seem to import) to make it holy, but to conceive, acknowledge and profess it to be what indeed it is, that is, peculiarly holy : So that the holyness of Gods name is the ground of our sanctifying it : because it is holy, we must so acknowledge it.

3. Though God can sanctify his name
D d

(i. e. manifest it to be holy and glorious) yet he will have us to testify our desire by praying that He will sanctify it. For this (as hath been explained) is one sense of the Petition, viz. that God will sanctify his own name, vindicate his honour, and let out upon the world resplendent beams of his own glory.

4. The sanctification of Gods name (that is, the declaring, acknowledging, and celebrating of his holiness) ought to be the principal desire and endeavour of every one that calls God Father. Therefore is this Petition the first in Order.

5. We cannot sanctify the name of God as we ought without enablement from God. Therefore we are taught to pray this Petition, because our ability for it must come from God.

II. PETITION.

1. **G**OD hath a Kingdom, durable through all ages, and diffusive through the world. For, all Gods people in all ages and places are taught to pray, [*thy Kingdom come.*]

2. Gods Kingdom in the world is superior to, and yet consistent with the Kingdoms

doms of men. [*Superiour*], Else in vain were it to pray that it might come if God could not bring it in, notwithstanding mens opposition. [*Consistent*] For he that taught us to pray thus, yet bids us *give unto Caesar the things which are Caesar's*, and, *Be subject to every Ordinance of man for the Lords sake.*

Matth. 21.

23.

1 Pet. 2. 13.

3. The bringing of Gods Kingdom into any place or upon any soul, must be Gods work. Therefore we are taught to pray to him for it, because without him our endeavours are vain.

4. Though Gods general Kingdom be in all places, and at all times; yet it is not alwayes alike manifested: In this sense we are taught to pray that *his Kingdom may come.* viz. that he will make it manifest, that to him belongs Dominion and power and glory &c.

5. God hath, besides his universal, a more special Kingdom, which comes not to all places, but whither and when himself pleaseth. The coming of this Kingdom is most properly meant here, because this Kingdom may come to a people *Matth. 12. 28.* and be taken from them. *Matth. 21. 43.*

6. The coming of Gods Kingdom is both a singular means to glorify God, and of special advantage to those amongst whom it comes. The former, flowes from the connexion of this with the former Petition. The later hence, that Jesus Christ teacheth us to ask nothing but what's for our good.

7. Where the Kingdom of God is come yet we are to pray that it may come. This is not a Petition for Heathens only, but for Christians, Disciples, Believers of all ranks. And it is necessary, both. 1. To beg the continuance of it. 2. The enlargement and fuller manifestation of it. 3. The consummation of it in glory; Till then, this Petition will not be out of date.

III. PETITION.

1. **G**OD's Will is the Law whereby his Kingdom is governed: and then is his Kingdom said to come, when *his Will is done*. This is fairly imported in the connexion of these two Petitions.

2. Gods Will alone is absolutely good, and just, and righteous. For upon this foundation stands the Petition; not only upon the mere Sovereignty of God whereby he can do what he pleaseth, but upon the Rectitude of his Will, whereby he Can or Will do nothing but what is just.

3. Man ought to lay aside and utterly deny his own will as to any competition with Gods Will; yea, to bring his will to a ready compliance with Gods when he understands it, as *Ad. 21. 14*. Else we cannot pray this Petition, without notorious Hypocrisy.

4. In prayer, all our Petitions are to have
this

(his (at least implicate) reservation, *If the Lord Will*, or, According to thy good pleasure; or, *Not as I will, but as thou wilt*. For this Petition confines all the rest of our Petitions within the bounds of Gods good pleasure. In saying [*thy Will be done*] we in effect say, Lord, in all I ask, I submit to thy Will, whether to give or with-hold it.

5. Without the Grace of God enabling we can neither obey his *preceptive Will*, nor submit to his *decretive Will* as we ought, for therefore are we taught to pray thus, that God may enable us to do the one, and cheerfully submit to the other.

6. Every one that calls God Father should not only be contented that Gods Will be done, but desire and pray that it may be done by and upon himself and others. This is the scope of the Petition. Yet we must distinguish: It is Gods Will his Children should be afflicted, yet we are not to pray for afflictions, but that, if his Will be to afflict us, we may patiently submit &c.

7. In Heaven the Will of God is done with much accurateness and readiness, *i. e.* by Christ, Angels, and glorified Saints. Therefore we are taught to pray that it may so be done on earth. How should this consideration make us sigh out our desire to be dissolved?

8. Perfection in obedience should be our desire, aim and endeavour, though in this life it cannot be our attainment: We are

taught to pray, that our obedience may be like the Angels; though some will have it understood as to the quality of it, not equality; yet I see no absurdity to say, that we may desire and wish and pray that we might arrive (if possible) at their perfection, for I conceive much of Evangelical perfection lies in hearty enlarged desires and prayers after perfection. [*Deus non vult nobis in hac vita prestare liberationem à peccatis perfectam; & tamen vult nos eam optare, nosque singulis momentis petere ut omnino liberemur à peccatis*] Usin: in hanc Petitionem.

9. While our commoration is on earth, we never arrive at that perfection but that we still need to pray for ability to do and submit to God's Will. For this Pattern is for the highest Schollars in Christ's School.

IV. PETITION.

1. **I**N Prayer we have liberty, next to the concerns of God's name and glory, to commend our own both outward and spiritual concerns to God. Next. i. e. not so much in the order of our Petitions (for we may begin with our own) as in the ardour of our affection. This from the matter of the three last Petitions which respect our selves.

2. Whatever we ask for our selves must be

be with reference, and in subserviency to the sanctifying of Gods name, promoting of his Kingdom and doing his will. For the three former Petitions being absolute, do confine the following Petitions within their Bounds.

3. God will have us beg our dayly bread, and dayly beg it at his dore. This is the summe of the Petition.

4. Even those that have the greatest proportion of worldly blessings, still have need to beg their bread at the hands of God. This Petition is for the rich as well as the poor Christians, and there's Reason sufficient. For. 1. They cannot enjoy what they have without his blessing, *Eccel. 6. 2.* 2. Neither will it be bread to them, *Hagg. 1. 6. Dent. 8. 3.* 3. Nor can they longer enjoy it than it please God: he can strip them in a moment. 4. Nor have they a lawful Title to it, till then, before God. 5. Nor the sanctified use of it. *1 Tim. 4. 5.*

5. Necessaries only are to be askt of God: for under bread all, and only necessaries, are comprehended.

6. We are not to desire or beg any thing of God, but what we may lawfully call *Our Bread*: i. e. that which becomes ours by honest labour, or other lawful means, and which God hath appointed for us.

7. Even that which becomes ours by our own industry, or by any other lawful way of getting; We are still to acknowledg the

free gift of God ; for we are taught to say ,
Give us, &c.

8. The care we take , or the Provision we lay in for the future , must be consistent with a continual dependence upon the Providence of God. For we must every day say, *Give us this Day &c.* Which doth allow moderate care or Provision for the future, but forbids trusting in either.

9. Prayer is a singular means to procure a supply of all necessities for this life. Else our Saviour would not have taught us this Petition.

V. PETITION.

1. **T**Hough temporal things may be asked , yet we are not to dwell upon them , but to arise from them to spiritual things : Therefore hath our Saviour couch't the infinite necessities of this life in one single Petition.

2. Pardon of sin is a mercy attainable , and one of the first and choicest we should ask of God,

3. Confession of sin is a requisite condition in order to Pardon , for therefore are we taught to pray thus , that in so praying we may acknowledg , and pass sentence upon our selves.

4. Man

4. Man by sin becomes a debtour to God ; and stands bound to satisfy his justice. For in *Matthew*, sins are called debts , and the word [*ἀφες*] *Forgive* , imports releasment , cancelling a debt , dismissing a Prisoner.

5. Satisfaction for sin is an impossibility , as to a mans self. For, could satisfaction be made by any , this Petition as to such would be unnecessary , whereas it is to be put up by all : see *Gal. 3. 21, 22.*

6. Christ's satisfaction is no Contradiction to a free Pardon of sin , but the Foundation of it : [no Contradiction] for even he that made the satisfaction , hath yet taught us to pray , *Forgive us &c.* [The foundation of it] for though it be not mentioned in the Petition it is necessarily implied. 1. In that we pray for pardon in subordination to Gods glory , but it cannot consist with the glory of his Truth (*Gen. 2. 17.*) to pardon without compensation. 2. We pray for pardon in a way agreeable to Gods will , but this is by faith on Christ's satisfaction. *Hebr. 10. 10.*

3. The Remission which is here begged includes Reconciliation , Justification , and Adoption (which Divines call the Relative change) according to that general Rule layd down in our Entrance upon the Petitions. Now 'tis certain, all these are procured by the Death and satisfaction of Christ. See *Rom. 5. 10. Phil. 3. 9. Gal. 4. 4, 5.*

7. All Christians even of the highest attainments have need to pray dayly for the Pardon

*Ames: Me-
dull. Lib.
I. C. 27.*

Pardon of sin. For this Petition (as the whole) is of general concernment. The grounds of this you may see in the exposition.

8. Men, while upon earth, will have need to forgive and be forgiven mutual Trespases and offences. So much is imported in that [*as we forgive &c.*]

9. It is Gods good pleasure that they that expect mercy from him, should shew mercy to others.

10. A merciful reconcileable frame is singularly pleasing to God, and may be an encouragement to beg and hope for pardon at the hands of God. These two are plain from the words.

VI. PETITION.

1. **WE** have need to pray as well for preservation from sin, as the pardon of it. Therefore is this Petition added to and conjoynd with the foregoing.

2. Temptations are the great means whereby sin is propagated in the world: i.e. whereby men are drawn into sin and their corruptions are drawn out. Therefore when we should pray to be kept from sin, we are taught to say [*Lead us not into Temptation.*]

3. Man

35 Man cannot be brought into a Temptation without Gods permission and Ordination. For by Leading is imported both the permissive and ordering Providence of God. See the Exposition.

4. The best of men cannot keep themselves out of Temptation without Gods keeping : for [*Lead us not into Temptation*] is as much as, Keep us that we be not drawn into it, or run upon it.

5. However we may not absolutely pray to be kept out of Temptation, yet we should be earnest with God to keep us from the evil of it : for thus the later clause seems to respect the former ; *q. d.* Lord, if thy will be, keep us out of Temptation, but however keep us from the evil or hurt of it.

6. To be preserved from the evil of a Temptation, it is sometimes necessary that we be pul'd out by violence. 'Tis *gōus*, Pull us out. See the Exposition.

7. To be kept from Temptation, or from the evil of it, well deserves the name of a Deliverance. So we translate it, *Deliver us.* —

8. Prayer is a singular means to keep us from Temptations, or from the evil of it. *Matth. 26. 41.*

9. God is the great and only Saviour and deliverer of his people from all kind of sinful or sorrowful evils : for though evils of sin be especially meant here; yet I doubt not but all other evils are also to be referred to this Place.

10. The

10. The summe of what we can desire in order to eternal happiness, is, to be delivered from the Guilt and Power of sin, to be justified: for in these two last Petitions are comprized all the spirituall good things which are necessary to fit us for glory: and all these (though they are comprehensive of many Particulars) are coucht' in these two things viz. Forgiveness of sin, and Deliverance from Temptation.

THE CONCLUSION.

1. **P**ayer and Praise are fitly conjoyned, Psal. 116. 13. *I will take the Cup of Salvation, and call on the Name of the Lord.*

2. To praise God aright is to acknowledg what belongs to him. *For thine is the Kingdom.*

3. Gods Kingdom is peculiar, supreme, and absolutely independent.. For so we are taught to acknowledg it [*Thine*] q. d. where-in there is no Corival [*The Kingdom*] *Kar' iExoXw* q. d. Such a Kingdom, so absolute, as none like it.

4. *Power* indeed and in the proper notion of it belongs only to the Lord, Psal. 62. 11.

5. *Glory* is peculiarly, eminently, and ultimately due to God alone.

6. *The*

6. *The Kingdom, power and glory* belonging to God are eternal.———*For ever.*

7. 'Tis but reasonable to pray and desire that the Name of God may be sanctified, his Kingdom may come, his Will may be done. This Doxology being joyned to the Body of the Prayer with the Particle [*for*] which is Illative and Ætiological, gives sufficient Reason for all those Petitions.

^{'Tis} [^{for} or be-
cause.

8. Because *Kingdom, Power, and Glory* is the Lord's, therefore 'tis fit and reasonable and necessary that we should go to him by prayer for whatever good thing we need, whether for soul or body. This stands upon the same foundation with the former.

9. Though in a proper sense God is not moved with arguments (*i. e.* perswaded to do that which otherwise he would not) yet he both allowes and requires us to use argument in Prayer.

Vid. ^{'urfin} in Clausu-
lam Pre-
cationis
Domini.
cæ.

Thus the Doxology is brought in as an Argument, why God should grant the Petitions.

10. Our strongest arguments in Prayer are drawn from God himself, and from his attributes. Here's nothing but, *Thine is the Kingdom &c.*

11. Our Prayers should be the breathings of our souls, and not only the expressions of our Lips. So much [*Amen*] imports, being as it were a hearty wish in the close

q. d. Be

q. d. Be it so, Lord grant what we have here desired.

12. Faith should follow our prayers, and wait for a gracious answer of them. So *Amen* also imports *q. d.* So it is, or shall be, I beleve that it shall be even as I have asked.

FINIS.

